

**UKULONDOLOZWA KOMLANDO WOBUKHOSI
BAKWANGCOBO NGOKWETHIWA KWAMAGAMA EZINYE
ZEZIKOLE ZESIFUNDA SASENDWEDWE KUSETSHENZISWA
AMAGAMA AMAKHOSI**

NGU

ELPHAS DUMISANI KHAMBULE

**LO MSEBENZI WENZELWE UKUHLANGABEZANA NEZIDINGO
ZEZIKOLE ZEMASTERS NGAPHANSI KWESIKOLE SEZOBUCIKO-
IZILIMI ZESINTU ZESIZULU, ENYUVESI YAKWAZULU-NATALI
(ETHUSINI)**

UMELULEKI: DKT. G.B. MAZIBUKO

WETHULWE NGONYAKA WEZI-2015

ISIFUNGO

Mina, Elphas Dumisani Khambule, ngiyafunga ukuthi lo msebenzi osihloko sithi, **“Ukulondolozwa Komlando Wobukhosi BakwaNgcobo Ngokwethiwa Kwamagama Ezinye Zezikole ZesiFunda SaseNdwedwe Kusetshenziswa Amagama Amakhosi”**, ngumsebenzi wami. Amagama abantu engisebenzise imisebenzi yabo ngiwavezile ngasekugcineni ngaphansi kwesihlokwana esithi, **“Imithombo Yolwazi”**.

Inombolo Yokubhalisa: 8728938

.....

Isiginesha

.....

Usuku

AMAZWI OKUBONGA

Ngizoqala ngokudlulisa ukubonga kwami kuMvelinqangi okunguyena onginike umdlandla kanye nomfutho wokwenza lolu cwaningo lwalolu hlobo olungihlanganisa nabaholi bendabuko okungamakhosi akwaNgcobo.

Ngithanda ukudlulisa amazwi okubonga kuMeluleki wami uDokotela G.B. Mazibuko ngokungigqugquzela lapho amathemba ayeseshabalala kimi mayelana nalo msebenzi. Ngithi kuwe ngiyasibonga isineke sakho kanye nesikhathi sakho owawusichitha ungeluleka lapho umsebenzi usungaphezu kwamandla ami. Ngiyabonga ntombi kaKhathi futhi ngicela ungadinwa nangomuso. Ngicela uqhubeke njalo Khathi ubacathulise. INkosi ikubusise.

Ngiphinde ngibonge uNkosazana u T.P. Mkhize naye ofundisa kule Nyuvesi yakwaZulu-Natali ngokunginika amathemba okuthi ngizoluqeda ucwaningo lwami. Ngiyabonga Khabazela, Gcwabe, Ngunezi, wena okhanya amasi esiswini.

Ngethula ukubonga kwami kuzakwethu uBuyani Nene owayengisiza kakhulu lapho ithekhnoloji isiyinkinga kumina. Ngibonge uHloniphani Ndebele, ongumfundisi eNyuvesi yaKwaZulu-Natali ngokufaka isandla lapho ezobuchwepheshe zingixaka kanye nokungifaka kwakhe ugqozi lokuthi lo msebenzi ngizowuqeda, ngingapheli amandla.

Ngibonga kakhulu umngani wami, uBonginkosi Ndwandwe ofundisa isiZulu esikoleni iSithengile Secondary ngokungibhekela uhlelo kanye nokusetshenziswa kolimi. Ngithi uphile njalo Nxumalo, Mkhathswa, Zwide kaLanga.

Angeke ngikhohlwe ukubonga unkosikazi wami, uThembi, uKaMaphumulo, ngokungilekelela lapho ngidinga khona usizo kanye nokungigqugquzela kwakhe ukuthi angiqede lolu cwaningo ngingazitheli ngabandayo. Ume njalo Mashimane, Zikode, mama wabantwana bami. INkosi ikugcine njalo.

Ngibonga abantwana bami; uNonjabulo, uNozibusiso, uSithabile kanye no-Ayanda ngokungikhuthaza ukuba ngiqede lo msebenzi. Ngiphinde ngibabonge ngokungisiza

kwabo lapho ikhompyutha isingixaka. Ngithi kini: Niqhubeke njalo Mazilankatha, boMayize kaNjebhe.

Ngibonga kakhulu uthunjana wami u-Ayanda ngokungibekezelela ngokufunda kwami nakuba ayehlala ekhala ngokuhamba kwami njalo ngiya enyuvesi.

Kungabe ngenza iphutha uma ngingakhohlwa inkosi uSifiso Ngcobo yaseNkumbanyuswa, inkosi uMlungiseni Ngcobo yaseMlwandle, inkosi uBhekizwe Ngcobo yakwaNodwengu kanye nenkosi uThulasizwe Ngcobo yaseMalangeni ngokubambisana nami kulolu cwaningo.

Ngiphinde ngibonge izinduna zaseNkumbanyuswa, uMagagu Ngcobo, uBusangokwakhe Ngcobo kanye noNdabazezwe Ngidi ngeqhaza ezalibamba ocwaningweni. Ngibuye ngibonge nenduna yakwaNgongoma, uMpiyasekhaya Ngcobo ngokunginikeza ulwazi mayelana namakhosi akwaNgcobo kanye nezikole ezethiwe ngamakhosi akwaNgcobo endaweni yakwaNgongoma.

Ngibonga kakhulu kumnumzane uThemba Ngcobo owafakwa esiswini senkosi uDumezweni ngokubambisana nami ngenkathi ngenza lolu cwaningo. Ngithi uMdali akugcine njalo nje Fuze, Mashiyamahle angathi azoshumayela.

Ngiphinde ngibonge kakhulu kumnumzane uMuziwakhile Eric Ngcobo, inkonyane kaMvaba ngolwazi engaluthola kuye olumayelana nomlando wobukhosi bakwaNgcobo kanye nezikole ezethiwe ngamagama amakhosi akwaNgcobo endaweni yaseMaqadini. Ngithi: Unwele olude! Uyibekile induku ebandla ngoba phela nezizukulwane seziyokwazi ukukleza kulo mbele.

Ngibonga kakhulu abazali bami, uVukayibambe Khambule kanye nentombi yakwaMkhize, uMashinga, ngokungincelisa ibele lemfundo. Ngithi nje: Nilale ngokuthula lapho kwelamathongo. Nawenza owenu umsebenzi.

IQOQA

Lolu cwaningo lukhuluma ngokulondolozwa komlando wobukhosi bakwaNgcobo ngokwethiwa kwamagama ezinye zezikole zesiFunda saseNdwedwe kusetshenziswa amagama amakhosi. Lolu cwaningo lugxile endaweni yaseNdwedwe ephethwe amakhosi akwaNgcobo. Abantu baseNdwedwe bangamaZulu, bayawahlonipha kakhulu amakhosi abo futhi yingakho begcina umlando ngokwetha ezinye zezikole ngamagama amakhosi akhona. Lokhu kwenzelwa ukuthi izizukulwane ezizayo zingakhohlwa umlando. Lolu cwaningo luveza izizathu zokwethiwa kwezikole ngamagama amakhosi akwaNgcobo eNdwedwe kanye nokuthi umphakathi owetha izikole ubambisene noMnyango Wezemfundo. Umcwaningi ubone kunesidingo sokwenza lolu cwaningo ngoba abantu abanengi abangamaZulu abasawashayi ndiva amakhosi futhi abasenandaba nomlando wobukhosi ngenxa yempucuzeko yaseNtshonalanga.

Ipharadaymu eqondayo iyona eyasetshenziswa kulolu cwaningo. UKaboub (2006) ecashunwe uMazibuko (2008:75) uthi abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi ngokwepharadaymu eqondayo. Lolu cwaningo luxhumene nomphakathi ngoba abantu baseNdwedwe ngaphansi kwamakhosi akwaNgcobo, baba nezingxoxo ngaphambi kokwetha izikole ngamagama amakhosi.

Kwasetshenziswa injulalwazi yesemantikhi kaNicolaisen kanye nenjulalwazi ye-ethimoloji ukuze kutholakale ulwazi olumayelana nokwethiwa kwezikole ngamagama amakhosi akwaNgcobo. Injulalwazi yesemantikhi ibheka incazelo mayelana nokwethiwa kwamagama kanti i-ethimoloji ibheka ukuthi amagama avela kanjani.

Isidingo esikhulu salolu cwaningo ukuthola izizathu ezadala ukuthi abantu basezindawenii zaseNdwedwe okuyindawo yakwaNgongoma, kwaNkumbanyuswa, eMlwandle, kwaNodwengu, eMalangeni kanye nendawo yaseMaqadini, bethe izikole ngamagama amakhosi akwaNgcobo. Lolu cwaningo luveza ulibo kanye nomlando wobukhosi bakwaNgcobo ikakhulukazi eNdwedwe.

Kwasetshenziswa indlela yokuxoxisana nomphakathi. Kwabuye kwavezwa ubuhle kanye nobubi bokuxoxisana nomphakathi. Kwabalulwa inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo.

Lolu cwaningo lubalule zonke izikole ezingaphansi kwesiFunda saseNdwedwe ezethiwe ngamagama amakhosi akwaNgcobo. Izithombe zezikole ezathathwa ngesikhathi kwenziwa ucwaningo nazo ziveziwe ngenhloso yokukhombisa ubufakazi bokuthi ucwaningo lwenziwa ngempela.

Kuveziwe nokuthi indlela yokuphila ihambisana kanjani nokwethiwa kwezikole zaseNdwedwe eziphethwe ngamakhosi akwaNgcobo. Kubaluliwe nokuthi amakhosi azuza ukugcinwa komlando ukuze izizukulwane ezizayo zincele umbele wolwazi.

Okutholakele kulolu cwaningo ukuthi umphakathi waseNdwedwe uyaziqhenya ngamakhosi awo okubonakale ngokuthi wethe ezinye zezikole ngamagama amakhosi akwaNgcobo. Abantu baseNdwedwe kanye nezinduna zakhona basawahlonipha amakhosi.

Ucwaningo lukuvezile ukuthi amakhosi akwaNgcobo nawo ayazigqaja ngesizwe sawo sakwaNgcobo futhi lokho kwabonakala ngesasasa amukela ngalo umcwaningi. Wonke amakhosi engaxoxisana nawo ayakuchitha ukushintshwa kwamagama ezikole eziqanjwe ngamakhosi abeka ukuthi kuzosuke kulahleke umlando ngoba phela wona agqamisa ukuthi ukwethiwa kwezikole ngamagama amakhosi kulondoloza umlando wobukhosi.

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ISAPHLUKO SOKUQALA

ISINGENISO

1.0 Isingeniso

Abantu abangama-Afrika banekhono elikhulu ekwetheni izindawo kanye nabantu ikakhulukazi abantu abangamaZulu lapha kulesi siFundazwe saKwaZulu-Natali, bayathanda ukwetha izikole ngamagama amakhosi ngenhloso yokulondoloza umlando wobukhosi. Lolu cwaningo lugxile esiFundazweni saKwaZulu-Natali endaweni yaseNdwedwe, lapho kubusa khona amakhosi akwaNgcobo. Ucwanningo lubheka ukulondolozwa komlando wobukhosi bakwaNgcobo ngokwethiwa kwamagama ezinye zezikole zaseNdwedwe kusetshenziswa amagama amakhosi.

Ucwanningo lugxile endaweni yakwaNgongoma, eNkumbanyuswa, eMlwandle, kwaNodwengu, eMaqadini kanye naseMalangeni. Zonke lezi zindawo zisendaweni yaseNdwedwe. Izikole eziningi kulezi zindawo zethiwe ngamakhosi akwaNgcobo ngenhloso yokulondoloza ubukhosi bakwaNgcobo kanye nokuthi isizukulwane sibe nolwazi mayelana nomlando wamakhosi akwaNgcobo. UNyembe (1994:1) uthi:

Most Zulu school names or schools that have Zulu names are found in KwaZulu-Natal because the province is predominantly inhabited by Zulu speaking people.

Okuhunyushwa kuthiwe:

Amagama ezikole eziningi esiZulu noma izikole ezinamagama esiZulu zitholakala KwaZulu-Natali ngoba lesi siFundazwe sinabantu abaningi abakhuluma isiZulu.

Amagama abumbe isihloko socwaningo azochazwa ukuze ucwanningo luzwakale kahle. Amagama azochazwa yilawa alandelayo: ukulondolozwa, umlando, ubukhosi, ukwethiwa, igama, isikole, isiFunda kanye namakhosi.

UNyembezi noNxumalo (1966:268) bathi **ukulondoloza** ukugcina, ukubeka endaweni ephephile kanye nokungcwaba. UMbatha (2006:665) uthi ukulondoloza ukubeka endaweni ephephile, ukuvikela kanye nokungcwaba. Ucwangingo lusebenzisa incazelo yokugcina noma yokuvikela ngoba abantu abangamaZulu abangaphansi kwamakhosi akwaNgcobo betha ezinye zezikole zasesiFundeni saseNdwedwe ngenhloso yokugcina umlando wobukhosi bakwaNgcobo.

UNyembezi noNxumalo (1966:267) bathi **umlando** izindaba zakudala. UMbatha (2006:646) uthi umlando isigigaba noma izigigaba ezenzeka eminyakeni eminingi eseyadlula.

UMbatha (2006:582) uthi **ubukhosi** ungabuchaza kabili, okokuqala isimo sokuphatha izwe bese kuthi okwesibili ukunethezeka noma ukubusa.

Igama elisho **ukwetha** ngokubhala kukaNyembezi noNxumalo (1966:242) lingachazwa ngezindlela ezimbili. Kukhona ukwetha okusho ukuqamba, njengokuqamba igama. Okunye ukwetha kusho ukufaka noma ukuthela entweni evulekile, njengokwetha ubisi eguleni. UMbatha (2006:1168) uthi igama elithi ukwetha lingachazwa ngezindlela ezine. Okokuqala lisho ukuthela okuwuketshezi esitsheni esinomlomo omncane. Okwesibili ukuqamba igama. Okwesithathu ukuchatha. Okwesine ukuxoxa inganekwane. Umcwangingo uzosebenzisa incazelo esho ukuqamba.

UMbatha (2006:316) uchaza **igama** ngezindlela ezine. Okokuqala lisho ibizo obizwa ngalo noma owaziwa ngalo. Okwesibili lisho inkulumo, umbono kanye nezwi. Okwesithathu iculo noma ihubo. Okwesine isaziwo esikhulu odume ngaso okungaba isaziwo sokuhle noma kube esokubi. Ucwangingo lusebenzisa incazelo yokuqala esho ibizo into ebizwa ngalo.

UMbatha (2006:633) uthi **isikole** izindlu lapho kufundelwa khona. Ucwangingo luzosebenzisa le ncazelo.

UMbatha (2006:300) uthi igama **isifunda** lingachazwa ngezindlela ezimbili. Okokuqala indawo engaphansi kwenduna noma kwenkosi kumbe kwemantshi eyodwa,

njengokuthi wakhe esifundeni sasoNgoye. Okwesibili abantu bendawo engaphansi kwenduna, kwenkosi noma kwemantshi eyodwa njengokuthi ziningi izifunda ezabe ziphelele komkhulu. Ngokwalolu cwaningo kuzobhekwa incazelo yesifunda njengoba zehlukaniswe uMnyango Wezemfundo.

UMbatha (2006:582) uchaza **amakhosi** ngezindlela ezine. Okokuqala amakhosi achaza ababusi bezwe ngokwegunya lokuzalwa. Okwesibili izangoma noma izanusi. Okwesithathu amawele. Okwesine ukuphathwa okusakugula okubizwa ngokuthi amandiki. Ucwangingo lusebenzisa incazelo yokuqala esho ababusi bezwe ngokwegunya lokuzalwa.

1.1 Isisusa nesendlalelo

1.1.1 Inkinga

OwayenguNgqongqoshe Wezemfundo KwaZulu-Natali uMnu. Senzo Mchunu ephephandabeni iSolezwe, ikhasi lesi-3, uLwesine, Meyi 23, 2013 wakhala ngamanye amagama ezikole athi kudingeka ashintshwe ngoba aveza isithombe esingesihle ngomphakathi lowo njengesikole iMathangetshitshi High esiKwaNongoma esasungulwa ngonyaka we-1998 endaweni yakwaZulu. Wahlongoza ukuthi lishintshwe igama laso ngoba liyahlambalaza. Umcwaningi ubona kungafanele ashintshwe amagama ezikole ngoba amanye agcina amasiko kanye nomlando wesizwe samaZulu. UMnu. Allen Thompson, oyiPhini likaMengameli we-NATU (National Teachers Union) ephephandabeni iSolezwe, uLwesine, Meyi 23, 2013, ikhasi 3 wathi:

Ukushintshwa kwegama kuqhelisa abantu emlandweni wethu, akulethi mehluko ezikoleni, akulethi thisha, akuphasisi futhi akufeyilisi zingane kodwa kudala uhlevane olungenasidingo. Amagama ezikole iMathangetshitshi, nezinye ngeke ashintshe ngoba siyaphikisana nalokhu futhi anomlando.

UMathangetshitshi igama lobunsizwa likaNhleko okuthiwa wanikwa lona ngoba wayethi uma esevunulile kuvele amathanga acishe afane nawetshitshi. Wanikela ngamasimu akhe ukuze kwakhiwe isikole, iSilo sanquma ukuba isikole sibizwe ngaye ngoba wafaka nesandla sesakhiwa (Isolezwe, uLwesine, Meyi, 23, 2013, ikhasi 3).

Umcwaningi ufisa ukuthola umsuka wamagama ezikole zasesizweni sakwaNgcobo endaweni yaseNdwedwe ngoba izikole eziningi kule ndawo zethiwe ngamagama amakhosi ikakhulukazi amakhosi akwaNgcobo. Lolu cwaningo lubalulekile ukuqhamuka nesisombululo kule nkinga eyaqhamuka nowayenguNgqongqoshe, uMnu. Senzo Mchunu yokuthi amanye amagama ezikole kumele ashintshe. Umcwaningi ugqugquzelwe nawukuthi alukho ucwaningo oselwenziwe mayelana nokwethiwa kwezikole ngenhloso yokugcinwa kwamagugu esizwe sakwaNgcobo, endaweni yaseNdwedwe. Umbhalo kaNdimande (1998) unginike ugqozi lokuba ngibhale lolu cwaningo olumayelana nokwethiwa kwezinye zezikole zaseNdwedwe endaweni yakwaNgcobo ngamagama amakhosi akwaNgcobo. Ocwaningweni lwakhe uNdimande wayehlase ukuveza nokucacisa ukubaluleka kwesibongo kubantu abaziqhayisayo ngobuzwe babo. UNdimande (1998:2) uthi amaZulu ngabantu abasazisa kakhulu isihlobo. Lokhu kwenze ukuthi ngiqaphele ukuthi abantu abakhe endaweni yaseNdwedwe ephethwe amakhosi akwaNgcobo bayasazisa isibongo sakwaNgcobo kanye namakhosi akhona. Yingakho ezinye zezikole zethiwe ngamagama amakhosi akwaNgcobo.

1.1.2 Isendlalelo

Umcwaningi wayengumfundisi esikoleni iLihlithemba Technical High esisendaweni yaseNdwedwe nowafundisa khona iminyaka engama-23, eyingxenywe yomphakathi wakhona. Umcwaningi ukuqaphelile ukuthi izikole eziningi zethiwe ngamagama amakhosi akwaNgcobo ngenhloso yokugcina ubukhosi, amagugu, umlando kanye namasiko akwaNgcobo.

Lolu cwaningo luzokwenzelwa endaweni yaseNdwedwe lapho kubusa khona amakhosi akwaNgcobo. Umcwaningi uzoveza umlando ngemvelaphi yesizwe sakwaNgcobo. Isizwe sakwaNgcobo singesinye sezizwe ezinkulu kulesi siFundazwe saKwaZulu-Natali. Isizwe sakwaNgcobo saziwa ngokuthi singamaLala. Sinendlela ethile yokukhuluma okuthiwa ukuthefula ngokukaMazibuko nabanye (2012: 184).

Izikole zilandela inqubomgomo yoMnyango uma zethiwa, ethi umphakathi kumele ubambe elikhulu iqhaza ekwethiweni kwezikole. Izikole zethiwa ngokuba kuvunyelwane nomphakathi bese kuthi lawo magama ahanjiswe kuMqondisi

wesiFunda, eMnyangweni WezeMfundo ukuba awahlolisise ukuthi angemukelwa yini? Uma ngabe engekho amagama afanayo ezikole futhi nendlela yokwethiwa kwezikole ilandeliwe abe esedluliselwa kuNgqongqoshe, phela nguyena onikeza igunya mayelana nokusetshenziswa kwamagama ezikole [State Government Victoria Department of Education and Early Childhood Development: 2013].

UMachaba (2005:76) uthi indlela yokwetha izindawo ngamagama amakhosi iyinto ejwayelekile eKalanga kanye nasemphakathini wamaNdebele, eBotswana kanti ukwethiwa kwalezi zindawo ngamagama amakhosi kuyasiza ukuqhakambisa amagama amakhosi ezizukulwaneni ngezizukulwane. Umphakathi wakwaNgcobo endaweni yaseNdwedwe ugcina amagama amakhosi ukuba aziwe nayizizukulwane ngokuba wethe izikole eziningi ngamagama amakhosi awo.

UNyembe (1994:19) uthi amagama ezikole zakwaZulu angamagugu okumele agcinelwe isizukulwane esizayo. Isizwe sakwaNgcobo sigcina amagama amakhosi ngokwetha izikole ngamagama awo. UNyembe (1994:20) uthi amagama kubantu abangamaZulu awethiwa ngaphandle kwesizathu. Lokhu kusho ukuthi amaZulu ayawathobela amakhosi futhi ayabahlonipha abaphathi. UNyembe (1994:76) uqhubeka athi izikole ezethiwe amagama ngabantu abangamaZulu ziyaligcina igama lomuntu ezethiwe ngalo. Isikole iNombika High School sethiwa ngoba kuhlonishwa inkosi uNombika ngoba yayibambe iqhaza elikhulu emphakathini wakwaNgcobo.

UKoopman (2002: 174) uthi uhlobo olwejwayelekile lwagama lesikole yilolo olwethiwe ngegama lomuntu othile. Isikhathi esiningi umuntu ohlonishwayo inkosi yendawo, okuyiyona eyalwela ukuthi kube khona isikole noma eyasiza yanikela ngomhlaba ukuze kwakhiwe isikole noma iyahlonishwa nje ngoba iyinkosi yendawo lapho kwakhiwe khona isikole esisha. UKoopman (2002:175) uqhubeka athi:

*Schools may be named after individuals who have been instrumental
in the establishment of the school.*

Okuhunyushwa kuthiwe:

Izikole zingethiwa ngabantu ababamba iqhaza ekwakhiweni kwesikole.

UNyembe ocwaningweni lukaNdimande (1998:4) uyavumelana noKoopman uma ethi izikole eziningi zethiwe ngamagama abantu abathile abalekelela ekwakhiweni kwesikole noma ababamba iqhaza elikhulu ekwakhiweni kwaleso sikole. Lolucwaningo luzocacisa ngeqhaza elibalulekile elabanjwa amakhosi akwaNgcobo ekwakhiweni kwezikole futhi yingakho-ke izikole eziningi zethiwe ngamagama amakhosi akwaNgcobo. Lolucwaningo luzoveza ukuthi akuwona wonke amakhosi akwaNgcobo endaweni yaseNdwedwe abamba iqhaza ekwakhiweni kwezikole kodwa amanye asuke ehlonishwa ngoba engamakhosi endawo lapho kwakhiwe khona isikole.

1.2 Izinhloso zocwaningo

Lolucwaningo lunalezi zinhloso ezilandelayo:

- ❖ Ukuhlolisisa umlando oqukethwe ukuqanjwa kwezikole esizweni sakwaNgcobo.
- ❖ Ukukhombisa indlela yokuphila nenqubo ehambisana nokwethiwa kwezikole kanye nokuveza ulibo lwesizwe sakwaNgcobo.
- ❖ Ukuthola ukuthi obani abetha izikole kanye nokuthi abantu babone ukubaluleka kokwethiwa kwezikole ngamagama amakhosi ngenhloso yokugcina umlando ubukhosi.

1.3 Isidingo sokwenza lolucwaningo

Isidingo sokwenza lolucwaningo sikhulu kakhulu esikhathini samanje ngoba abantu abaningi banamuhla abawazi umlando wezikole futhi abawazi nomlando wamakhosi abo. Isizwe samaZulu siyisizwe esiwathandayo futhi esiwalandelayo amasiko kodwa konke lokho kubonakala sekushabalala njengamazolo ebona ilanga. Umcwaningi wabona kunesidingo sokwenza ucwaningo endaweni yaseNdwedwe lapho kuphethe khona amakhosi akwaNgcobo ngenhloso yokuveza umlando ngokwethiwa kwezikole zakhona. Izikole eziningi kulezi zindawo eziphethwe amakhosi akwaNgcobo zethiwe ngamagama amakhosi akwaNgcobo.

Abantu abaningi abangamaZulu abasenandaba nomlando wabo ngenxa yempucuzeko eyafika nondlebezikhanyilanga. Lolucwaningo luzogqugquzela ukubuyela emasisweni kwesizwe samaZulu. Abantu abawumnsinsi wokuzimilela endaweni yaseNdwedwe

basawagcina amasiko futhi bayawazisa umlando ngoba baphila endaweni yasemakhaya. Lolu cwaningo lwalolu hlobo luzosiza izizukulwane ukuthi ziwazi umlando ngoba uzobe usubhalwe phansi. Lolu cwaningo lubalulekile ukuze kuvele izizathu zokuthi kungani izikole eziningi endaweni yaseNdwedwe ephethwe amakhosi akwaNgcobo zethiwe ngamagama amakhosi akwaNgcobo. Umcwaningi uzama ukucacisa izimbangela zokuvela kwamagama ezikole ezisendaweni yaseNdwedwe ngaphansi kwamakhosi akwaNgcobo.

1.4 Imibuzo yocwaningo

Lolu cwaningo luzophendula le mibuzo elandelayo:

- ❖ Anamuphi umlando amagama ezikole ezethiwe ngamakhosi akwaNgcobo?
- ❖ Inqubo noma indlela yokuphila kuhambisana kanjani namagama ezikole?
- ❖ Ubani owetha izikole futhi kubaluleke ngani ukusebenzisa amagama amakhosi akwaNgcobo ekwetheni izikole?

1.5 Umcabango ongakafakazelwa

Umphakathi waseNdwedwe ongaphansi kwamakhosi akwaNgcobo kubonakala kungabantu abathanda ukwetha izikole ngamagama amakhosi akwaNgcobo. Abantu bakwaNgcobo endaweni yaseNdwedwe bayakholelwa emasikweni kanye nendlela yokuphila yamaZulu ngoba nabo bangamaZulu.

Ukwethiwa kwesikole ngegama lenkosi kuveza iqhaza elisuke libanjwe inkosi ekwakhiweni kwesikole noma kwesinye isikhathi isuke ihlonishwa nje ngoba iyinkosi. Lokhu kungumyalezo oveza ukubaluleka kwamakhosi akwaNgcobo osuke udluliselwa esizukulwaneni esizayo. Lezi zikole ziveza umlando wobukhosi bakwaNgcobo endaweni yaseNdwedwe. Lolu cwaningo luzoveza ezinye zezikole ezethiwe ngamagama amakhosi akwaNgcobo kodwa akuzona zonke izikole ezingaphansi kwamakhosi akwaNgcobo ezethiwe ngamagama amakhosi.

1.6 Umklamo wocwaningo

Lolu cwaningo luzokwenzelwa endaweni yaseNdwedwe okuyindawo yasemakhaya lapho kubusa khona amakhosi akwaNgcobo. Ucwaningo luzogxila endaweni yakwaNgongoma, eNkumbanyuswa, eMlwandle, kwaNodwengu, eMaqadini kanye

naseMalangeni. Lezi zindawo zaseNdwedwe zibuswa amakhosi akwaNgcobo futhi izikole eziningi zethiwe ngamakhosi akwaNgcobo ngenhloso yokugcina ubukhosi nomlando. Abantu baseNdwedwe abaphethwe amakhosi akwaNgcobo basakhonza kakhulu amakhosi futhi bayayilandela imithetho eshaywa ezinkantolo zamakhosi akwaNgcobo. Yindawo le esalandela amasiko esiZulu. Umcwaningi ukhethe le ndawo ukuze athole ukuthi kungani izikole eziningi zethiwe ngamakhosi akwaNgcobo, ukuthola umlando kanye nolibo lwamakhosi akwaNgcobo. Abantu abanengi kule ndawo basadla imbuya ngothi kanti kukhona abangakakuboni ukubaluleka kwemfundo. Kugxilwe emakhosini akwaNgcobo, izinduna zasendaweni yakwaNgcobo kanye nabantu abadala abakhe endaweni yaseNdwedwe ngaphansi kwamakhosi akwaNgcobo abazi umlando wakwaNgcobo kanye nokwethiwa kwezikole ngamagama amakhosi akwaNgcobo.

1.7 Izinkinga eziphathelene nalolu cwaningo

Abacwaningi abanengi bahlangabezana nezingqinamba uma benza ucwaningo okudala ukuthi abanye bagcine bengaphumelelanga ekuqedeni umsebenzi wabo. Umcwaningi wahlangabezana nezinkinga kulolu cwaningo ezinjengokuntula izincwadi ezibhalwe ngesiZulu okwaba yinkinga ngoba izincwadi eziningi zibhalwe ngesiNgisi okwadala ukuthi umcwaningi achithe isikhathi esiningi ehumusha. Kwakungelula neze ukuhumusha amanye amagama esuselwa esiNgisini esiwa esiZulwini kangangokuba umcwaningi ugcine esesebenzisa namagama okwethekelwa.

Kwaba yinkinga ukungabi nayo imali eyanele yokwenza ucwaningo ngoba kwadingeka imali enkulu ukuhambela izindawo zasemakhaya kanti nemigwaqo yakhona ibulala izimoto ngoba itiyela lisemgwaqweni omkhulu kuphela. Enye yezinkinga eyokuthi ukuhambela izindawo kwaba nzima ngenxa yokuthi imoto kwakumele ngibuye ngiyishiye ngihambe ngezinyawo ngoba ezinye zezindawo zingamawa kakhulu imoto ingakwazi ukuhamba. Izulu uma lina akuhambeki nangemoto ngenxa yodaka. Okunye okwaba yinkinga ukuthi akulula ukuthola ithuba lokubona inkosi ngoba amakhosi ahlale ematasatasa nemisebenzi yokuhola isizwe endaweni yaseNdwedwe. Izinduna nazo ziba matasa ziqula amacala emphakathini. Enye inkinga kwaba ukuthola imvume yokwenza ucwaningo enyuvesi ngoba isikhungo saphuza ukuletha impendulo.

1.8 Ukuhleleka kwezahluko zocwaningo

Lolu cwaningo luhlukaniswe izahluko ezinhlanu:

Isahluko sokuqala

Kulesi sahluko okuyisindlalelo socwaningo yilapho kwethulwa khona ucwaningo ngokuba kuchazwe isihloko. Kubhekwe indawo lapho ucwaningo lugxile khona. Amagama abumbe isihloko ayachazwa. Kubalulwe izinhloso zokwenza lolu cwaningo. Kubhekwe isidingo sokwenza ucwaningo. Kukhulunywa ngokukhuthaze umcwaningi ukuthi enze lolu cwaningo noma isisusa socwaningo kanye nesendlalelo. Kuvezwa imibuzo ezophendulwa yilolu cwaningo kanye nomcabango ongafakazelwanga. Kubhekwe umklamo wocwaningo kwase kuchazwa amagama aqondene nobukhosi. Kuvezwe nezinkinga ezaba khona ngenkathi kwenziwa ucwaningo kwase kuphinde kuvezwa indlela izahluko ezihleleke ngayo.

Isahluko sesibili

Kukhulunywa ngamapharadaymu, incazelo yepharadaymu kanye nezinhlalo zawo bese kugxilwa kwefanele lolu cwaningo okuyipharadaymu eqondayo. Kusetshenziswe injulalwazi yesemantikhi kaNicolaissen kanye nenjulalwazi ye-ethimoloji ka-Einstein. Kubuyekwezwa imibhalo kulesi sahluko kwethulwe nosekuke kwacwaningwa mayelana nokwethiwa kwamagama ku-onomastiki ikakhulukazi ukwethiwa kwamagama ezikole. Ulilo lobukhosi bakwaNgcobo luveziwe.

Isahluko sesithathu

Lesi sahluko siveza izindlela ezisetshenzisiwe lapho kuqoqwa ulwazi. Izindlela zokuqoqa ulwazi ezisetshenzisiwe zimbili okuyindlela yekhwalithethivu kanye ne-ethnografi. Lolu cwaningo lusebenzise ingxoxo nabantu ngqo.

Isahluko sesine

Kwethulwa ulwazi olutholakele kanye nezimpendulo zemibuzo yocwaningo kulesi sahluko. Ingxoxo ebekhona ngesikhathi kuxoxiswa namakhosi, izinduna kanye nabantu abadala abawumsinsi wokuzimilela eNdwedwe iyethulwa.

Isahluko sesihlanu

Isahluko sokugcina salolu cwaningo lapho kuhlaziywa okutholakele, iziphakamiso kanye nokusongwa kocwaningo olumayelana nokulondolozwa kobukhosi bakwaNgcobo endaweni yaseNdwedwe ngokwethiwa kwezinye zezikole ezingaphansi kobukhosi bakwaNgcobo ngamagama amakhosi akwaNgcobo.

1.9 Isiphetho

Kulesi sahluko sokuqala kwethuliwe konke okuyisendlalelo socwaningo okuyikhona okukhombisa ngokusobala ukuthi ucwaningo luphathelene nani. Esahlukweni esilandelayo okuyisahluko sesibili kuzobhekwa amapharadaymu bese kugxilwa kupharadaymu ebhekene ngqo nalolu cwaningo. Kuzokhulunywa ngezinjulalwazi zalolu cwaningo, kubhekwe imibhalo esetshenzisiwe kanye nomlando wobukhosi bakwaNgcobo.

ISAHLUKO SESIBILI

IPHARADAYMU, IZINJULALWAZI KANYE NOKUBUYEKEZWA KWEMIBHALO

2 Isingeniso

Kwethulwe isingeniso socwaningo esahlukweni sokuqala ngokuthi kuqalwe ngokuchaza amagama akhe isihloko. Kwabuye kwabhekwa izinhloso zokwenza lolu cwaningo kanye nesidingo sokulenza. Umcwaningi ubuye wabheka isisusa kanye nesendlalelo socwaningo. Imibuzo yocwaningo esemqoka iveziwe esahlukweni sokuqala okuyiyona mibuzo okufanele iphenduleke ocwaningweni. Kubhekwe umcabango ongakafakazelwa kanye nomklamo wocwaningo. Izinkinga ezahlangabezana nomcwaningi ngesikhathi kwenziwa lolu cwaningo nazo zibaluliwe. Kubuye kwavezwa nendlela izahluko ezihleleke ngayo. Kulesi sahluko sesibili kuzokhulunywa ngepharadaymu, izinjulalwazi kanye nokubuyekezwa kwemibhalo. Kuzobuye kubhekwe umlando wobukhosi bakwaNgcobo kanye nolibo lobukhosi bakwaNgcobo kakhulukazi endaweni yaseNdwedwe lapho ucwaningo lugxile khona.

2.1 Ipharadaymu yocwaningo

UThomas (2010:292) uthi:

The term paradigm originated from the Greek word paradeigma which means pattern and was first used by Thomas Kuhn in 1962 to denote a conceptual framework shared by a community of scientists which provided them with a convenient model for examining problems and finding solutions.

Okuhunyushwa kuthiwe:

Itemu ipharadaymu lavela egameni lesiGriki iparadeigma elisho iphethini futhi laqala ukusetshenziswa uThomas Kuhn ngonyaka we-1962 ukusho imihlahlandlela yemibono ososayensi ababelana ngayo ebanika indlela ekahle yokuxilonga izinkinga kanye nokuthola izisombululo.

ORubin noBabbie (2013:17) uma behunyushelwe esiZulwini bathi:

Ipharadaymu into ebalulekile ehlela indlela esibuka ngayo izinto.
Ipharadaymu iyahlela indlela esibona ngayo futhi yenza ukuthi
sichaze izinto futhi sizenze ngendlela ethile.

UWilliams (2000:8) ecashunwe nguMazibuko (2000:73) uthi:

Ipharadaymu iwuhlobo oluthile oluphelele lwenkolelo, umbono
womhlaba noma isizinda okuyisona esihola ucwaningo kanye
nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka
walokho okucwaningwayo.

UNeuman (1997) uma ehunyushelwe esiZulwini yena uthi:

Ipharadaymu, njengomcabango ochunywisiwe nguKuhn (1970),
iqonde isizinda esiholela kunjulalwazi nasocwaningweni.

UNeuman (1997:62) ubalula ukuthi zintathu izinhlobo zamapharadaymu
okuyipharadaymu ebikezelayo (positivism), yipharadaymu ekhululayo
(emancipate/critical) kanye nepharadaymu eqondayo (interpretive/
hermeneutics). Umcwaningi ubone kufanele ukuthi asebenzise ipharadaymu
eqondayo ngoba lolu cwaningo luthinta ukulondolozwa kobukhosi bakwaNgcobo
ngokwethiwa kwezikole ezingaphansi kobukhosi bakwaNgcobo ngamagama
amakhosi akwaNgcobo emphakathini waseNdwedwe.

2.1.1 Ipharadaymu ye-inthaphrithivu

Lolu cwaningo lungaphansi kwe-inthaphrithivu pharadaymu (ipharadaymu eqondayo)
ngoba yona ihambisana nenkolelo yokuthi into okuyiyona ngempela yakhiwa indlela
abantu ababuka ngayo izinto. UPacker (1999:3) uthi i-inthaphrithivu pharadaymu
isebenzisa indlela yekhwalthethivu. UPacker (1999:3) uqhubeka athi ucwaningo lwe-
inthaphrithivu luhlose ukubheka ukuthi abantu bawubona unjani umhlaba, indlela
abaxhumana ngayo kanye nendawo lapho kuxhunyelwa khona. Umcwaningi

uzoxhumana namakhosi akwaNgcobo, izinduna kanye nabantu abadala ngendlela ethile futhi ezindaweni ezithile.

UWillis (2007:6) uthi ama-inthaphrithivu ahambisana nendlela yekhwalithethivu njenge-*case studies*, izingxoxo kanye nokubuka ngoba lezi zindlela izindlela ezinhle zokuthola ukuthi abantu bawuhumusha kanjani umhlaba obazungezile. UThomas (2010:295) uma ecaphuna uWalsham (1993) esehunyushelwe esiZulwini uthi ngokwenqubo ye-inthaphrithivu azikho izinjulalwazi eziyiqiniso noma ezingelona iqiniso kodwa kumele zahlulelwe ngendlela ezithandeka ngayo kumcwaningi kanye nangendlela okwenzeka ngayo ezindaweni ezifanayo.

UKaboub (2006) ecashunwe nguMazibuko (2008:75) uthi abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Ngokwale pharadaymu, abantu baseNdwedwe esizweni sakwaNgcobo bayingxenye yomphakathi futhi babamba iqhaza ezingxoxweni eziphathelele nokwethiwa kwezikole zakule ndawo. Laba bantu bayakuqonda ukubaluleka kwamakhosi okudala ukuthi izikole eziningi zethiwe ngawo.

UNeuman (1997:68) uthi:

It is concerned with how ordinary people manage their practical affairs in everyday life, how they get things done.

Okuhunyushwa kuthiwe:

Le pharadaymu iphathelele nokuthi abantu baziphatha kanjani izindaba zabo empilweni yemihla ngemihla, noma benza kanjani ukuthi izinto zenzeke.

Umcwaningi njengothisha osefundise iminyaka eminingi endaweni yaseNdwedwe uke wazimbandakanya nomphakathi waseNdwedwe okuyindawo lapho akhethe ukwenza ucwaningo lwakhe khona ngenjongo yokufunda indlela yokuphila kanye nenhloso yokwethiwa kwezinye zezikole ngamagama amakhosi akwaNgcobo. UKrauss

(2005:760) uma ehunyushelwe esiZulwini uthi kungumqondo ophusile ukuthi abacwaningi bazimbandakanye kusenzeko ukuze bezwe ukuthi kunjani ukuba yingxenye yalowo mphakathi. Kulolu cwaningo kucwaningwa ngokulondolozwa kobukhosi bakwaNgcobo ngokuba kwethiwe ezinye zezikole ngamagama amakhosi akwaNgcobo. Ulwazi lwatholakala ngokuthi kube nokuxhumana futhi kuxoxiswane phakathi kukamcwaningi, amakhosi akwaNgcobo, izinduna zakwaNgcobo kanye nabantu abadala abayizakhamizi endaweni yaseNdwedwe engaphansi kwamakhosi akwaNgcobo. Umcwaningi wasebenzisa indlela yokuxoxisana nabantu okungamakhosi, izinduna kanye nabantu abadala abayingxenye yomphakathi waseNdwedwe ngaphansi kwamakhosi akwaNgcobo ukuze athole ulwazi aludingayo. Sekubaluliwe ngezinhlobo zamapharadaymu kwase kuyagxilwa kupharadaymu eqondayo okuyiyona esetshenzisiwe kulolu cwaningo. Izinjulalwazi ezisetshenzisiwe sezizobhekwa manje.

2.2 Izinjulalwazi

USpivak (1990:39) uyichaza kanje injulalwazi:

Theory is thus anything but a baggage of abstract learning out touch with real life-----, talking about real life at a level of abstraction by people who are incomprehensible, endorsed by institutions.

Okuhunyushwa kuthiwe:

Injulalwazi ayisho lutho olutheni ngaphandle kolwazi olungekho obala futhi olungathintene nempilo njengoba injalo. Ikhuluma ngempilo ezingeni elingabonakali, kukhuluma abantu abangaqondakali ngenxa yobunzulu bolwazi abaluzuzile, bese kuthi abakushoyo kwamukelwe futhi kugcizelelwe yizikhungo.

UNdimande (2001:19) uthi injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo. Izinjulalwazi zesemantiki zigxile encazelweni yegama noma yenkulumo. Zinika incazelo yenkulumo equkethwe umbuzo othile? Abacwaningi abasebenzisa lezi zinjulalwazi bathi igama liqukethe incazelo futhi abaqhamuke negama

basuke benolwazi ukuthi liqondeni kanye nomsebenzi walo. Abaqambimagama basuke bazi ukuthi into bayethelani ngegama elithile. Ngamafuphi igama alethiwa ngaphandle kwesizathu.

2.2.1 Umlando kaNicolaisen

UW.F.H.Nicolaisen wazalwa mhla ziye-13 kuNhlabathi ngonyaka we-1937 e-Halle/Saaale eMpumalanga emaphakathi nezwe laseJalimane, eduze kwase-Leipzig. Ubaba wakhe wayengusolwazi kwezoLimo. Wafunda eNyuvesi yaseKiel, eJalimane kusukela ngonyaka we-1948 kuya onyakeni we-1950 lapho ayefunda khona izinganekwane, ulimi kanye nemibhalo. Ngonyaka we-1950 wafunda eKolishi laseKing, manje eselibizwa ngeNyuvesi yaseNyukhasela, eNgilandi. Waphindela eJalimane eseyofunda eNyuvesi yase-Tuebingen lapho athola khona iziqu zobuDokotela zokuqhathanisa ilinguistikhi, isiNgisi kanye nesiJalimane ngonyaka we-1955. Enyuvesi yaseGlasgow kanye naseDublin uNicolaisen wafundisa ulimi lwamaJalimane kanye nemibhalo. Kusukela ngonyaka we-1956 kuya onyakeni we-1969 wasebenza esikoleni esifundisa ulimi lwase-Scotland eNyuvesi yase-Edinburg njengenhloko yocwaningo lwamagama ezindawo eScotland. Wayethanda ukwenza ucwaningo lolimi ikakhulukazi amagama ezindawo nokunye ngokukaBronner (1992).

2.2.2 Injulalwazi yesemantiki kaNicolaisen

Umcwaningi uzogxila kakhulu enjulalwazini yesemantiki kaNicolaisen. UNicolaisen (1976:161) uthi amagama aveza izinhlobo ezintathu zamazinga encazelo, *i-lexical meaning*- incazelo yegama etholakala esichazamazwini, *i-associative meaning*- izinga lokuxhumana ukuthi isiphi isizathu esadala ukuthi igama lisetshenziswe okusho ukuthi incazelo exhumanisa igama nokwethiwayo kanye ne-*onomastic meaning*, ebuka incazelo yegama elimele okuthile futhi lapha kufakwa umqondo we-onomastiki encazelweni yesichazamazwi.

Empeleni into eyenzekayo ngokwale njulalwazi, into ethile yethiwa igama, elinencazelo esobala esichazamazwini uma ngabe sibheka *i-associative level of meaning*. Abethimagama basuke bazi ukuthi into bayethelani ngalelo gama futhi beyazi nencazelo yalo. Ngokuhamba kwesikhathi uma igama selisetshenziswe kakhulu, incazelo yesichazamazwi iye ifiphale, igcine nje seyikhohlakele. Umsebenzi owenziwa igama

kugcina sekuyiwona obalulekile wokumela lokho okwethiwe. URaper (1987) uqhubeka aveze umehluko phakathi kwencazelo yokusemcabangweni nencazelo yegama etholakala uma lisebenza. Incazelo yokusemcabangweni, ephakathi egameni, imbandakanya incazelo yesichazamazwi nencazelo yohlelo lolimi. Incazelo yegama etholakala uma lisebenza nencazelo ehlobanisa igama nokwethiwayo, kunobuhlobo nencazelo yento futhi ihambisana negama ngokubuka okwethiwayo. URaper (1987) uveza ukuthi zine izinhlobo zezincazelo ezitholakala uma igama lisebenza; incazelo ngqo, embandakanya izinto ezaziwayo ngaleyo nto, incazelo yemizwa, ewumphumela wemizwa yomuntu ngaleyo nto, incazelo yokuhlalisana noma yokutayela, ephathelene nesimomqondo sesikhashana, kanye nencazelo ehlobene nemisindo, elethwa wukuzwa imisindo yegama.

UNicolaisen (1974:84) uthi ngumsebenzi wegama kuphela obalulekile futhi ukubhala amagama abantu nawezindawo ngosonhlamvukazi kuwabeka kwelinye izinga. UNdimande (1998:18) uthi lokhu kusho ukuthi amagama abantu, awezindawo kanye nawezibongo kwehlukile ukubhalwa kwawo kwamanye amagama. Injulalwazi yesemantikhi ibalulekile kulolu cwaningo ngoba kudluliswa umyalezo othile ngokwethiwa kwezikole ezithile ngamagama amakhosi akwaNgcobo ezakhiwe endaweni yaseNdwedwe. Isibonelo, igama lesikole saseNdwedwe iSifiso sethu esisendaweni yakwaSimamane sethiwa ngegama leNkosi uSifiso Ngcobo ngoba abantu babenesifiso sokuba kube khona isikole endaweni. UNicolaisen (1976:143) uveza ukuthi kufanele sazi igama ukuze sikwazi ukulisebenzisa ngendlela, lapho asikho isidingo sokuliqonda ukuthi lithini. Uqinisile uNicolaisen ngoba kuyenzeka sazi igama lenkosi, isibonelo, uNombika kodwa singasiboni isidingo sokwazi incazelo ukuthi kungani yethiwa leli gama. UNicolaisen (1976:155) ukhuluma ngokusetshenziswa kwegama lomuntu libe igama lendawo kanti umcwaningi uzobheka ukushintsha kwamagama amakhosi akwaNgcobo abe amagama ezinye zezikole zaseNdwedwe ezakhiwe ngaphansi kwamakhosi akwaNgcobo.

2.2.3 Injulalwazi ye-ethimoloji

Lolu cwaningo luzobheka umlando wokucela kwamagama ezikole zaseNdwedwe ezethiwe ngamagama amakhosi aKwaNgcobo. Lokhu kwenza ukuba umcwaningi ayisebenzise ne-ethimoloji ngoba uzobe efuna ukwazi ukuthi amagama ezikole

zaseNdwedwe ezethiwe ngamagama amakhosi akwaNgcobo avela kanjani? Isibonelo, yini eyadala ukuthi isikole iNombika sethiwe ngegama lenkosi, uNombika? Kungabe igama lesikole uMqhawe, okwakuyigama leNkosi yaseMaqadini lavela kanjani futhi okungenzeka ukuthi lavela egameni, iqhawe eliyibizo elibhekiswe kumuntu osuke ehlabene empini, onqobayo noma ophumelelayo.

I-ethimoloji ichaza ukuthi igama lavela kanjani lapho kusuke kubhekwa umlando walo noma umsuka walo igama. UBlonar (1945:90) uthi:

Historical interpretations focused mainly on revealing the etymology (derivational basis) of a name. Etymological analyses represent an important material especially for habitation history.

Okuhunyushwa kuthiwe:

Ukuhunyushwa komlando kubhekiswe kakhulukazi ekuvezeni i-ethimoloji (ukuvela kwalo) yegama. Ukuhlaziya i-ethimoloji kumele izinto ezibalulekile ikakhulukazi imvelaphi yomlando.

Umcwaningi asekuhshilo ngenhla mayelana nezinjulalwazi kuyakhombisa ukuthi uma ucwaninga ngamagama ezikole usebenzisa injulalwazi yesemantikhi kumele ukuba ubuye uthinte ne-ethimoloji ukuze uwuthole kahle umqondo wegama. Umcwaningi ubone kungcono ukuthi azisebenzise zombili lezi zinjulalwazi ngoba zinobudlelwano ikakhulukazi ngoba ucwaninga ngokwethiwa kwezinye zezikole ezakhele endaweni yaseNdwedwe.

2.3 Ukubuyezwa kwemibhalo

Amazwe ase-Afrika ayathanda ukwetha izikole ngabantu abadumile njengesikole i-Albert Academy esise-Sierra Leone esaqala mhla zizine kuMfumfu kowe-1904 esethiwa ngegama lo mfundisi u-Albert owafa engozini yesikebhe (Operation Classroom: Secondary Schools in Sierra Leone, 2012). Umfundisi u-Albert wayeqhamuka ePennsylvania. Abafundi bakulesi sikole bakhula besuka kwabayi-6 kuya kubafundi abayizi-2000, futhi manje sinabafundisi abayi-126. I-Albert Academy ingezinye

zezikhungo zemfundo eziphumelelayo e-Sierra Leone. Abantu baseNdwedwe basazetha izikole ngamagama amakhosi ngoba umthetho wamakhosi uyahlonishwa eNingizimu Afrika kanye nakwamanye amazwe njengaseCameroon lapho uhulumeni uhlonipha umthetho wamakhosi kanye nokuxazulula izingxabano uma ngabe imithetho ingashayisani nemithetho yezwe (Wikipedia, 2012). Inhlese yamasiko amaZulu iyabonakala emagameni ezikole zakwaNgcobo ngenhloso yokugcina ubukhosi. Ngokwe Sierra Leone Web- Village Names (2012):

Notwithstanding the dominance of the Temne Language among the village inhabitants, the Sosox cultural influence remains manifest.

Okuhunyushwa kuthiwe:

Nakuba kwande ulimi lwamaTemne phakathi kwabantu basendaweni, inhlese yesiko lamaSoso isabonakala.

Ngokwemibhalo, amakhosi abambe iqhaza elikhulu ekwakhiweni kwezikole njengase-Sierra Leone, iNkosi uKposowa wanikela ngemali kwase kuthi abantu basedolobheni basiza ngokwakha amagumbi okufundela odaka ahlukaniswe kabili (Kposowa, 2014).

UNeuman (1997:89) uthi:

A literature review is based on the assumption that knowledge accumulates and we learn from and on what others have done. Scientific research is not an activity of isolated hermits who ignore others' findings. Rather it is a collective effort of many researchers who share their result with one another and who pursue knowledge as a community.

Okuhunyushwa kuthiwe:

Ukubuyezekwa kwemibhalo kusekelwe emcabangweni wokuthi ulwazi lunqwabelane ndawonye, futhi sifunda siphinde sakhele

kulokho abanye asebekwenzile. Lo msebenzi wokucwaninga owobusayensi, akuwona umshikashika owumhlalawodwa oshaya indiva osekwalholwa abanye ongoti. Lo msebenzi wokucwaninga uyinhlanganisela yemizamo yabacwaningi abanengi ababelana ngemiphumela yemisebenzi ebeyenziwa yilowo nalowo, futhi abazingela ulwazi njengomphakathi.

UMouton (2001:186-187) uma ehunyushelwa esiZulwini uthi:

Uma umcwaningi esukela umsebenzi wokucwaninga, inhloso yokuqala kufanele kube ukuthola osekwenziwe okuhlobene nocwaningo lwakhe.

UZondi (2008:41) uphawula uthi ukubuyekeza kwemibhalo kuhlose ukunikeza isisekelo esiqinile nelungelo lokwenza ucwaningo. Umcwaningi uye wafunda izincwadi kanye nemisebenzi yabanye abacwaninge nge-onomastiki kanye nababhale ngokwethiwa kwezikole.

Luningi ucwaningo oselwenziwe ku-onomastiki. Bakhona abacwaninge ngokwethiwa kwamagama ezikole abanjengoNyembe (1994) lapho ayebheka khona izikole zabantu abangamaZulu. UNyembe waqoqa onke amagama ezikole ezingaphansi koMnyango Wezemfundo Namasiko KwaZulu-Natali. UNyembe (1994:1) uthi:

Most Zulu school names or schools that have Zulu names are found in Natal because the province is predominantly inhabited by Zulu speaking people.

Okuhunyushwa kuthiwe:

Amagama amaningi ezikole noma izikole ezinamagama esiZulu zitholakala eNatali ngoba lesi sifundazwe sigcwele abantu abakhuluma isiZulu.

UNyembe (1994:2) uma ehunyushelwe esiZulwini uthi isikole samaZulu yisikole lapho abafundi abafunda kusona bekhuluma isiZulu njengolimi lwebele. Abafundi abakhuluma isiSuthu kanye nesiXhosa bayatholakala kulezi zikole. Umcwaningi uyavumelana noNyembe encazelweni yakhe kodwa-ke bakhona nabafundi abakhuluma ezinye izilimi njengesisiSwati, njll. Lolu cwaningo lubheka indawo yaseNdwedwe kuphela okuyindawo yasemakhaya futhi lubheka izikole ezethiwe ngamakhosi akwaNgcobo ezisendaweni yaseNdwedwe esiFundazweni saKwaZulu-Natali.

UNdimande (1998) wenza ucwaningo ngokwethiwa kwezibongo kumaZulu ephonsa esivivaneni sobuciko bokwethiwa kwamagama i-Onomastiki. Wayehlose ukuveza nokucacisa ukubaluleka kwesibongo kubantu abaziqhayisayo ngobuzwe babo, imvelaphi yokwakhiwa kwezibongo kanye nosikompilo lamaZulu. UMazibuko (1999) wacwaninga ngokwethiwa kwamagama emizi eqondene nobukhosi bakwaZulu. Lapha uMazibuko ugxile ekutheni labo abafisa ukuba bangalahlekelwa yimvelaphi yobuzwe babo babone ukubaluleka kobukhosi bakwaZulu nokwethiwa kwemizi eqondene nobukhosi bakwaZulu. UTurner (1995) wenza ucwaningo oluveza umlando wokwethiwa kwamagama ezingane. UNTuli (1992) ephepheni lakhe ugxile ekuqanjweni kwamagama emizi yabantu bakwaZulu. UMsomi (1988) ugxile ekwethiweni kwamagama ezindawo ezisezigodini zaseNhlangwini nakwaCele. Nakuba bekhona ababhale ngokwethiwa kwezikole, kwemizi, kwezingane, kwezindawo kanye nokwethiwa kwamagama kodwa akekho osabhale ngokwethiwa kwamagama ezikole ezingaphansi kobukhosi bakwaNgcobo endaweni yaseNdwedwe.

UTatham (1983:30) unikeze amagama ezindawo okuwumphumela wokuhlala kwenkosi kuleyo ndawo njengendawo yakwaNyuswa, kwaMafunze kanye nakwaSwayimane. Inhloso yokuthi kwethiwe lezi zindawo ukugcina ubukhosi bakwaNgcobo kanti futhi namagama ezikole eziningi ezisesizweni sakwaNgcobo ethiwe ngamagama amakhosi ngesizathu esifanayo nalesi esingenhla. UMsomi (1988) ocwaningweni lwakhe ugxile ekuhlaziyeni amagama ezikole nokuthi achazani kodwa lolu cwaningo luzogxila ekugcinweni kobukhosi bakwaNgcobo ngamagama ezikole.

Amagama amakhosi akwaNgcobo agcinwa ngokuba kwethiwe izikole ngawo njengezikole uMzingezwi, iDumezweni, iSifisosethu, nezinye. UNyembe (1994:5) uthi

ukucwaninga ngezilimi zabomdabu eNingizimu Afrika kumele kungasaleli emuva ngoba amagama ayingxenywe yamasiko kanye namagugu omphakathi. Uqhubeka athi okuyiyona ndlela yokugcina amagama ukuthi kufundwe ngemvelaphi yawo, incazelo kanye nokubaluleka ngenhloso yokuthola ubuhle nokuhlaba umxhwele ngawo futhi yingakho-ke uNyembe (1994:6) wabhala wathi igama lisho okungaphezulu kwalokhu okubona ngamehlo.

NgokukaNyembe (1994:6) owacaphuna u-Oumeling owabeka ukuthi amagama angamasiko namagugu ethu futhi kumele agcinwe kanye nezinye izakhiwo eziyizikhumbuzo noma izinto eziwudumo futhi ngokwendawo okuhlalwa kuyo, ngaphandle kwawo ukuxhumana kungaba nzima kakhulu. UNyembe (1994:6) wacaphuna u-Oumeling (1991:15) owaqhuba wathi:

Names have social value. If one removes the names or changes them for new ones society loses its spatial frame of reference and is affected.

Okuhunyushwa kuthiwe:

Amagama abalulekile kubantu. Uma kususwa amagama noma kushintshwa ukuze kufakwe amasha umphakathi ulahlekelwa into ongayikhomba oyaziyo futhi uyathinteka.

UNyembe (1994:9) uthi amagama ezikole angahluka ukubizwa kwawo kodwa enza umsebenzi ofanayo wokwamukela abafundi abafuna imfundo. Uqhubeka (1994:10) athi izikole ezahlukenene zinamasiko azo enza zingefani nezinye. UNyembe (1994:33) ukubeka kucace ukuthi amaZulu ayathanda ukuhlonipha abantu ababalulekile njengamakhosi. Isizwe sakwaNgcobo siyathanda ukuhlonipha amakhosi yingakho setha izikole ngamagama amakhosi akwaNgcobo. UNyembe (1994:38) uthi izikole ezahlukenene zethiwe ngoba kuhlonishwa ubukhosi bakwaZulu. UNyembe (1994:44) uma ehunyushelwa esiZulwini uthi kuyinto ejwayelekile emphakathini okhuluma isiZulu ukwetha ezinye zezikole ngamagama amakhosi noma ezinduna. Lokhu kukhombisa

ukuthi amaZulu ayabathemba futhi ayabahlonipha abantu abakhulu noma abangaphansi kwabo. UNyembe (1994:113) uqhubeka athi:

The vast majority of Zulu school names have links with Zulu culture. One would assume that it is the characteristics of the Zulu names to reveal the culture of the people who speak Zulu.

Okuhunyushwa kuthiwe:

Amagama amaningi ezikole zamaZulu axhumene namasiko amaZulu. Omunye engacabanga ukuthi kuwumgomo wamagama esiZulu ukuveza amasiko abantu abakhuluma isiZulu.

UGcumisa, uMthiyane, uKheswa kanye noMthembu (1992) bathi ngokwesiko lesintu yilowo nalowo mphakathi noma yilesi naleso sizwe sasiphila ngaphansi kobuholi obuthile. Ubuholi lobu yibona obabengamela impilo kanye nenhlalo yesizwe noma umphakathi lowo. Enhloko yobuholi kwakuba yinkosi yesizwe. Inkosi ukuphela komuntu owayenelungelo lokuxhumana nezinyanya zaleso sizwe zilalele. Umphakathi waseNdwedwe ophethwe amakhosi akwaNgcobo wabona kufanele ukuthi wethe ezinye izikole ngamagama amakhosi akwaNgcobo ngenhloso yokuwahlonipha ngeqhaza alibambile emphakathini. Abantu baseNdwedwe abangaphansi kwamakhosi akwaNgcobo banezizathu zokwetha izikole ngamagama amakhosi abo njengendlela yokulondoloza ubukhosi bakwaNgcobo. Yingakho uNyembe (1994:7) ethi:

Names of schools, places and people reveals that there are reasons for giving names.

Okuhunyushwa kuthiwe:

Amagama ezikole, awezindawo kanye nawabantu aveza ukuthi kunezizathu zokuqamba amagama.

UKoopman (2002:173) uthi amagama ezikole, imizi kanye nezitolo kunemiyalezo yabantu njengokuveza iqhaza elabanjwa inkosi ekwakhiweni kwesikole esithile. La magama kuhloswe ngawo ukuxhumana ngokudlulisa umyalezo noma ukusho okuthile. Yiqiniso leli ikakhulukazi uma sibheka endaweni yaseNdwedwe lapho kubusa khona amakhosi akwaNgcobo ngoba ukwetha kudlulisa umyalezo emphakathini ukuthi amakhosi akwaNgcobo kumele ahlonishwe futhi abamba iqhaza elikhulu ekwakhiweni kwezikole. UMazibuko (1999:6) uyakufakazela ukuthi zikhona izikole ezethiwe ngamagama amakhosi akwaZulu.

Ezweni lapho impilo yakudala yama-Afrika kuyiyona nqubo kanye nendlela yokufunda emazingeni aphansi okukhula, isikole iBumpe High sinenqubekela phambili futhi sinemfundo esezingeni eliphezulu eSierra Leone (Kposowa, 2014). Isikole saqhubeka nokusebenzela isifunda nobukhosi kanye nezikhungo ezibalulekile kwaze kwafika lapho kwabhidlizwa inhlangano yomphakathi ngezikhathi zodlame lwasemphakathini e-Sierra Leone ngonyaka we-1990. Abantu baseNdwedwe abaphethwe amakhosi akwaNgcobo bayayilandela impilo yakudala ngokwetha ezinye zezikole ngamagama amakhosi akwaNgcobo ngenhloso yokugcina ubukhosi kanye namasiko akwaNgcobo. Lokhu kwenzelwa ukuthi isizukulwane nesizukulwane sakwaNgcobo sibone ukubaluleka kokugcinwa komlando wamakhosi akwaNgcobo.

2.4 Umlando wobukhosi bakwaNgcobo

Umndeni wakwaNgcobo ngumndeni omkhulu futhi osabalele nalo lonke leli likaMthaniya ngisho naseMpumalanga Koloni ukhona. Abantu bakwaNgcobo baziwa ngokuthi bangabeNguni abangamaLala. UKhumalo (1995:75) uthi abantu bakwaNgcobo amaLala avela eNyakatho nezwe. AmaLala aziwa ngokuthefula okuyindlela yokukhuluma. Kuvela imigqa ezithakazelweni zalaba bantu abazibiza ngamaLala ethi “MaLala amahle nina enalala nomunwe endunu navuka nakhwifa ilanga.”Laba bantu babefuduka bentweza ngezihlenga emifuleni emikhulu lapho kumila khona amalala.

UKhumalo (1995:5) uthi:

AmaLala wona awateketi kodwa ayaluthambisa kakhulu ulimi.
Ngakho esikhundleni sokuteketa bona bayathefula noma sithi

ngesingabo bona bathi bayathefuya. Phela sibabona uma sibeza ngakho ukuthefuya ukuthi impela yiLala leli. Bona u-L bathi u-Y okungukuthi uma uzothi lala bathi bona yaya, laphaya bathi yaphaya.

Umlando uveza ukuthi uVumezitha kubonakala kunguye oyinhloko yomndeni wakwaNgcobo. Umlando uveza ukuthi uVumezitha udabuka kwesakwaMthethwa, eMpangeni, wabe esefuduka eselibangise enhla esewela umfula uMhlathuze waye wayophelela eziGqalabeni eNkandla, wakhela phezu komfula iMamba lapho ingenela emfuleni uThukela. UFuze (1979:16) uthi isizwe sakwaNgcobo siqhamuka enhla futhi empeleni uNgcobo indodana kaVumezitha eyahlukana nabantu bakwaTembe. UWebb noWright (1986:50) bathi amaNyuswa angamaLala futhi baqinisile ngoba ukuba amaLala kwabo kufakazelwa yibona abantu ababefuduka bentweza ngezihlenga emifuleni emikhulu, lapho kumila khona amalala. UBryant (1964) uthi uVumezitha wabe esezala uNgcobo noMkheshana. UNgcobo wabe eseba inkosi yalesi sizwe. Abantu bakwaNgcobo bayaziqhenya ngobukhosi babo futhi yingakho betha ezinye zezikole ngamagama amakhosi abo.

Inkosi uNgcobo wayesesola ukuthi kukhona okushaya amanzi phakathi kukamfowabo kanye namakhosikazi akhe wayesebiza umhlangano womndeni. Wabe esebuza amakhosikazi akhe ukuthi ayobhekwa ubani uma esedlulile emhlabeni? Amakhosikazi athi azobhekwa uMkheshana, lokhu kwabe sekuqinisekisa izinsolo zokuthi umfowabo umudla izithende wabe eseyaxoshwa uMkheshana. Wabuye wamxolela emva kwesikhathi eside wase embuza ukuthi kade eshangasa kuphi? UMkheshana wakhishwa inxiwa lakhe elabe selaziwa ngokuthi kukwaShangase kususelwa kulesi sigameko sikaMkheshana sokuhamba eshangaza noma sokuhamba ehlala. Waba nabantu ababezokhonza ngaphansi kwakhe. Ngaleyo ndlela kwabe sekuqaleka ubukhosi bakwaShangase obuhlobene nobakwaNgcobo. UNgcobo wazala uDingila, uGasela kanye noNozidiya owagana uMalandela yena owazala uQwabe kanye noZulu. UDingila wazala uNyuswa inkosana, uZonca kanye noNgothoma (Office of the Premier document, Ucwangingo Lwezibongo: 2012).

2.5 Izindlu zakwaNgcobo

KwaNgcobo kukhona izindlu ezintathu, indlu yakwaNyuswa, indlu yakwaNgongoma kanye neQadi okuyindlu yesithathu bese kuthi ezinye izindlu ziqhamuka ngaphansi kwalezi esengizibalile (Office of the Premier document, Ucwangingo Lwezibongo: 2012)

2.6 Izindlu zakwaNyuswa

UNyuswa wazala uYemesi kwase kuthi uZonca yena wazala uMaguya, uMaguya yena wazala uMbhele owazala uMapholoba. UMapholoba ubonakala ebaluleke kakhulu ngokuzala uMavela, uSihayo kanye noMgabhi.

2.6.1 Indlu yakwaMavela yakwaNodwengu

UMavela wazala uMkhalelwa kanye noSinqila. UMkhalelwa wazala uDikwayo owazala uSotobe, uSotobe yena wazala uMvayiza owazala uFana. UFana wazala uBhekizwe okunguyena oyinkosi yakwaNodwengu eNdwedwe.

2.6.2 Indlu yakwaMlamuli yaseMlwandle

USinqila wazala uNtuli owazala uZiphuku owaganwa uMaVavile intombi yakwaNene eyazala uSwayimane. USwayimane waganwa uKaMakhanya owazala uMlamuli. UMlamuli wayenondlunkulu abayi-13 kodwa izalankosi kwakunguMaKhuzwayo kaHhashe owazala uCisho. UMlamuli wakhothama ngonyaka we-1940. UCisho wabusa isikhathi esifushane ngoba washeshe waya koyisemkhulu. Wayeganwe uMaMchunu bathola ingane uNgonyama. UNgonyama akakwazanga ukuthatha ubukhosi kuyise ngoba wayemncane ngesikhathi ekhothama, wabe esebanjelwa umfowabo kayisemkhulu uMfundisi iminyaka eyishumi. Kuthe ngonyaka we-1965 wabuthatha ubukhosi waganwa uMaNdlela bathola uMusawenkosi. UMusawenkosi wadlula emhlabeni engakabuthathi ubukhosi futhi engakamthathi nondlunkulu kodwa esenayo ingane kuMaKhomo egama layo kunguMuziwenhlanhla. Umuntu owabe esebamba kwaba uSipho umfowabo kaMusawenkosi naye washesha waya koyisemkhulu. Kuthe ngonyaka we-1994 kwabe sekubamba uMlungiseni ongumfowabo kaNgonyama ebambela umzukululu wakhe uMuziwenhlanhla. Kusabambe uMlungiseni namanje ngoba uMuziwenhlanhla usafunda.

2.6.3 Indlu yaseNkumbanyuswa

USihayo wazala uDubuyana owazala uDeliweyo. UDeluweyo wazala uMqedi owazala uMzingezwi. UMzingezwi wabe esethatha emva kokukhothama kukayise uMqedi. UMzingezwi wazala uPhonyoza owabe esebusa emva kokukhothama kukayise. Undlunkulu uMaGumbi wabamba ubukhosi emva kokukhothama komiyeni wakhe ebambele umntwana wakhe uSifiso. USifiso wabe esebuthatha ubukhosi ngonyaka wezi-2008.

2.6.4 Indlu kaMgabhi

UMgabhi wazala uNcume, yena wazala uMshiwa kanye noMkhwantshi. Ekukhothameni kukaMgabhi abantu bakhe basuka balibangisa eMzimkhulu baye bayozinza eziNqoleni sebepethwe uMshiwa indodana kaNcume. Abanye basala eMkhambathini naseBotha's Hill bephethwe enye indodana kaNcume uMkhwantshi. UMshiwa wazala uGudlwa owazala uMhlabunzima. UMhlabunzima yena wazala uZwelibanzi okuyinkosi ebusa njengamanje eHarding.

2.7 Indlu yakwaNgongoma

UGasela wazala uNombika yena owazala uNdaba. UNdaba wazala uMashiza yena owazala uMavela. UMavela wazala uBhovungana owazala uMafongosi. UMaafongosi wazala uSiphandla owazala uMbozane. UMbozane wazala uDumezweni owabanjelwa uNgalonkulu ngesikhathi esafunda. UNqakathela umfowabo wenkosi uDumezweni, owazala uMzikawuthandwa. UMzikawuthandwa wabusa emva kwenkosi uDumezweni ngoba inkosi yayingenabo abantwana, kwase kuba uSipho owaphatha emva kukaMzikawuthandwa. USipho akasekho emhlabeni. Undlunkulu kaSipho, uMaMthethwa, uyena obambele umntanakhe uNduduzo.

2.8 Indlu yaseMaqadini

Lena indlu ephuma kuDingila kaNgcobo kaVumezitha, owayenenkosana uNyuswa, uZonca wasekhohlo kanye noNgothoma ozalwa iqadi. UNgothoma wazala uNjila yena owazala uSilwane. USilwane wazala uDube owazala uDabeka. UDabeka wazala uMqhawe owazala uMandlakayise, uMvaba, uNdimose kanye nabanye abantwana. Laba bantwana babalulwa ngoba bezalwa endlini enkulu kanti kunezikole ezethiwe ngabo. UMandlakayise waba inkosi emva kukaMqhawe. UMvaba wabambela uMandlakayise

ngesikhathi esegula. UMandlakayise wazala uNdodemi owabusa iminyaka emibili vo wase eseyadlula emhlabeni. UMbunda umfowabo kaNdodemi wabambela uMzonjani owayesemncane. UMzonjani wabusa ngonyaka we-1953. UMbheki waba ibamba ngesikhathi uMzonjani esolundi eMnyangweni iminyaka emihlanu. UMqoqi indodana kaMzonjani yabusa emva kwakhe. Nguyena obusayo namanje.

2.9 Isiphetho

Kulesi sahluko sekuveziwe konke okuphathelene namapharadaymu, izinjulalwazi, ukubuyekwezwa kwemibhalo kanye nomlando wobukhosi bakwaNgcobo. Esahlukweni esilandelayo sesithathu kuzobhekwa izindlela ezasetshenziswa ekuqoqeni ulwazi olumayelana nocwaningo. Lolu cwaningo lusebenzise indlela yekhwalthethivu futhi kuzophawulwa nangezingxoxo zokuxoxisana nomphakathi kubhekwe ubuhle nobubi bokuxoxisana nomphakathi. Kuzobhekwa indawo okwenzelwe kuyo ucwaningo, izindlela zengxoxo, ababambe iqhaza ocwaningweni kanye namathuluzi asetshenziswa. Kuzokhulunywa ngenkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha lolu cwaningo.

ISAPHLUKO SESITHATHU

IZINDLELA EZASETSHENZISWA UKUQOQA ULWAZI

3. Isingeniso

Esahlukweni esandulela lesi okuyisahluko sesibili, kukhulunywe ngamapharadaymu, izinjulalwazi, ukubuyekeza kwemibhalo kanye nomlando wobukhosi bakwaNgcobo. Kulesi sahluko, okuyisahluko sesithathu kuzobhekwa izindlela ezasetshenziswa ekuqoqeni ulwazi, okuyindlela yekhwalthethivu kanye ne-ethnografi. Kuzobuyela kuphawulwe ngezinhlobo zezindlela zokuxoxisana nomphakathi, ubuhle kanye nobubi bendlela yokuthola ulwazi ngokuxoxisana nomphakathi. Kuzobhekwa indawo okwenzelwa kuyo ucwaningo, izindlela zengxoxo kanye nababambiqhaza bocwaningo. Kuzophawulwa ngamathuluzi asetshenziswa, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo.

3.1 Ukuqoqwa kolwazi

3.1.1 Izindlela ezasetshenziswa ekuqoqeni ulwazi oluqondene nocwaningo

UMiller (1992:118) uhlukanisa kathathu izindlela zokuqoqa ulwazi okuyikhwalthethivu, ikhwalthethivu kanye nenomethivu. USarantakos (2005:46) uthi umehluko phakathi kocwaningo lwekhwantithethivu kanye nolwekhwalithethivu ukuthi ikhwalthethivu isebenzisa izindlela ezivalekile zokuqoqa ulwazi kanti ikhwalthethivu isebenzisa izindlela ezivulekile zokuqoqa ulwazi. Uqhubeka ubalula ukuthi ulwazi uluhlaziya kuphela uma ngabe usuluqoqile kukhwalthethivu kanti kukhwalthethivu ulwazi ungaluhlaziya ngesikhathi usuluqoqa futhi nangemuva kokuba usuluqoqile. Ikhwantithethivu isebenzisa izinombolo kanti ikhwalthethivu isebenzisa izindlela zemvelo. UDezin noLincoln (1994:4) bathi:

The word qualitative implies an emphasis on the processes and meanings that are not rigorously examined, or measured if measured at all. On the other hand quantitative research methods do not involve the investigation of processes but emphasise the measurement and analysis of casual relationship between variables within a value-free context.

Okuhunyushwa kuthiwe:

Igama ikhwalithethivu lisho ukugxila ezintweni kanye nasezincazelweni ezingazange zicubungulisiswe kakhulu noma ezingakaliwe uma kungenzeka ukuthi zike zakalwa. Ngakolunye uhlangothi indlela yocwaningo ikhwalithethivu ayikufaki ukucwaningwa kwezinto kodwa igxile ekukalweni kanye nasekuhlaziyweni kobudlelwano phakathi kwamaveriyebuli asesimweni esikhululekile.

3.1.2 Indlela yekhwalithethivu

Lolu cwaningo lulandela indlela yekhwalithethivu. Indlela yokuxoxa nabantu ngqo yasetshenziswa ukuqoqa ulwazi emakhosini akwaNgcobo, izinduna zakhona kanye nakubantu abadala abakhe esizweni sakwaNgcobo futhi abawumsinsi wokuzimilela endaweni. Kwasayinwa incwadi yokuvumelana kuqala ngaphambi kokuba kuqalwe izingxoxo. Izingxoxo zaqoshwa kwase kuthi okuqoshiwe kwabhalwa phansi. Indlela yengxoxo egxilile nayo yasetshenziswa ngoba uRubin noRubin (1995:3) bathi iyasiza ukuchaza ukuthi isiko lakhiwa kanjani, lavela kanjani nokuthi ligcinwa kanjani kanye nokuthi lavela ngobani. Umcwaningi wafunda izincwadi ezikhuluma ngesizwe sakwaNgcobo kanye namasiko akwaZulu ngenhloso yokuthola ulwazi kanye nolibo lwamakhosi akwaNgcobo.

Ikhwalithethivu iyona ndlela eyasetshenziswa kulolu cwaningo ngoba ivumela umcwaningi ukuba ahlaziye okuqukethwe kanye nokuthi enze izingxoxo namalungu omphakathi. NgokukaPatton (2002:39) indlela yekhwalithethivu yokucwaninga isebenzisa indlela yemvelo ezama ukuqonda izinto ezenzeka endaweni ethile njengasendaweni lapho umcwaningi engazami ukwenza izinto ezizozuzisa yena. URubin noRubin (1995:3) bathi ingxoxo eyikhwalithethivu egxile entweni iyasiza ukuchaza ukuthi amasiko avela kanjani, agcinwa kanjani kanye nokuthi avela ngobani. Ngokwenza izingxoxo, umcwaningi wathola ukuthi inqubo yokwethiwa kwezikole ngokusetshenziswa kwamagama amakhosi endawo ngaphansi kwesizwe sakwaNgcobo yavelaphi futhi yavela kanjani. NgokukaWillis (2007:11) ikhwalithethivu ixhunyaniswa nokucwaninga ngokugxeka kanye nokuhumusha. Umcwaningi wasebenzisa izingxoxo

namakhosi akwaNgcobo, izinduna kanye nabantu abadala abangumnsinsi wokuzimilela endaweni yaseNdwedwe abazi umlando ngamagama ezikole zaseNdwedwe njengenye indlela yekhwalithethivu eyabamba iqhaza ukuthola ukuthi isizwe sakwaNgcobo siwubuka noma siwuhumusha kanjani umhlaba.

Umcwaningi wathola ulwazi ngenkathi ebuza amakhosi akwaNgcobo, izinduna zakwaNgcobo kanye nomphakathi ongaphansi kobukhosi bakwaNgcobo. UHammersley (1993:27-28) uthi indlela yokucwaninga ikhwalithethivu uma yenziwa ngobuhlakani, idinga ukuzinikela kanye nokusebenza kanzima kumcwaningi. UCoombes (2001:30) uthi kule ndlela yokucwaninga, umcwaningi uzama ukuxhumana nabantu balapho enza khona ucwaningo, ubudlelwano buphoqelekile kanye nokuxhumana nomuntu ngqo. Le ndlela yekhwalithethivu yagxila ku-ethnografi. UMcneill (1990:64) uthi i-ethnografi ngokulula ichaza ukubhala ngendlela yokuphila futhi umcwaningi uchaza indlela yokuphila yabantu abathile. Inhloso yocwaningo lwe-ethnografi ukuchaza isiko kanye nendlela yokuphila yeqoqo labantu abathile. UKinash (n.d.: 3) uthi:

In ethnography, the researcher considers a bounded population (or in other words a group of people where the boundaries, or who is included or excluded is fairly obvious) and inquires into how they go about their day to day lives, and the meaning they attribute to these experiences.

Okuhunyushwa kuthiwe:

Ku-ethnografi, umcwaningi ubuka abantu (ngamanye amagama iqoqo labantu lapho imingcele, noma efakiwe noma engafakiwe isobala) kanye nemibuzo ethi benza kanjani empilweni yansuku zonke, kanye nencazelo abayinika amagalelo abanawo.

Kule ndlela ye-ethnografi umcwaningi akashintshi isimo kodwa ucwaninga ngokwenzeka usuku nosuku kanye nezigigaba ezenzeka ngokwemvelo kuleyo ndawo. Umcwaningi kumele naye abambe iqhaza ezintweni ezenzekayo endaweni, abuke okwenzekayo futhi azinike isikhathi esanele. I-ethnografi ikugcina ngokubhala phansi

ekubonile kanye nezingxoxo ebenazo nabantu. Umcwaningi wakubhala phansi akubonile kanye nezingxoxo namakhosi akwaNgcobo, izinduna kanye nabantu abadala abahlala endaweni ephethwe amakhosi akwaNgcobo.

I-ethnografi esikhathini esiningi isebenzisa indlela yokuxhumana nabantu ababambe iqhaza ocwaningweni. Inhlolovo yokuxhumana nabantu kusuke kuyingxoxo enenhloso. UKinash (n.d.:3) uthi obuzayo kunhlolovo ubhala phansi izindikimba zezinto afuna zilandelwe engxoxweni. UKinash (n.d.:3) uthi:

The conversation is a give and take, wherein the ethnographer is permitted to share her own perceptions, as well as pursuing the beliefs of the interviewee.

Okuhunyushwa kuthiwe:

Ingxoxo iwukunika kanye nokuthatha, kodwa i-ethnografi ivumelekile ukuthi iveze indlela izinto ezibuka ngazo, kanye nokulandela izinkolelo zalowo obuzwayo.

Indlela ye-ethnografi yasetshenziswa kulolu cwaningo ngoba kuba ingxoxo lapho ababuzwayo okungamakhosi akwaNgcobo, izinduna kanye nabantu abadala abangaphansi kwamakhosi akwaNgcobo behlinzeka ngolwazi kumcwaningi yena aluthathe, kodwa uvumelekile ukuveza indlela abuka ngayo izinto kanye nokulandela izinkolelo zababuzwayo endaweni yaseNdwedwe ephethwe amakhosi akwaNgcobo. Ngemuva kokuthi i-ethnografi isizisebenzisile izindlela zokuqoqa ulwazi, wabhala amanothi ocwaningweni kanye nokwenza izingxoxo nabantu ngenhloso yokuqoqa ulwazi, umcwaningi waluhlaziya ulwazi ngendlela ye-ethnografi. UGilbert (2008:267) uthi:

Ethnography is a form of qualitative research combining several methods, including interviewing and observation.

Okuhunyushwa kuthiwe:

I-ethnografi uhlobo locwaningo lwekhwalithethivu oluhlanganisa izindlela eziningi, okufaka i-inthavyu kanye nokubuka indlela izinto ezenziwa ngayo.

UGilbert (2008:267) uthi ku-ethnografi uba yilungu lendawo ngesikhathi wenza ucwaningo okudalwa isimo osuke ukusona futhi lokhu kungasho ukuthi ufunda ulimi olusetshenziswayo ngesikhathi wenza ucwaningo. Umcwaningi waba ilungu lomphakathi waseNdwedwe ngesikhathi enza ucwaningo waze wafunda nolimi ikakhulukazi olusetshenziswa amakhosi, izinduna kanye nabantu abadala endaweni yaseNdwedwe engaphansi kwamakhosi akwaNgcobo. UGilbert (2008:267) uthi i-ethnografi yaqhamuka enqubweni umbuso wase-Bhrithani owawenza ngayo ngesikhathi uthatha izindawo zamanye amazwe, nakuba izinkomba zazikhona esikhathini sakudala.

Abaphathi bamakoloni aseBhrithani babesebenzisa abaphathi bezifunda, abamele izindawo ukuthi babhekane nayo yonke into ethinta izinhloso ze-Bhrithani. Babebekwe ngamabomu kulezi zindawo ukuze babhale phansi indlela yokuphila yabantu base-Afrika. Ubuchwepheshe bakhula lapho, abafundile eBhrithani, abaphathi bezifunda e-Afrika njengabacwaningi, baqoqa ulwazi base beludlulisela ekhaya eBhrithani luyohlaziywa. Kulolu cwaningo, umcwaningi waqoqa ulwazi olumayelana nezikole ezethiwe ngamakhosi akwaNgcobo endaweni yaseNdwedwe wase elubhala phansi ulwazi alutholile, waluhlaziya ngokwakhe.

Umcwaningi wasebenzisa indlela yokuxoxa nomuntu ngqo ocwaningweni nakuba azi umcwaningi ukuthi le ndlela imba eqolo futhi yingakho-ke u-Adams (1989:37) ethi:

Data collection by personal interviews is widely regarded as the most expensive of the usual methods but it provides the most reliable data.

Okuhunyushwa kuthiwe:

Ukuqoqa ulwazi ngokuxoxa nomuntu ngqo kuthathwa njengendlela emba eqolo kunezindlela ezijwayelekile kodwa kunikeza ulwazi ongathembela kakhulu kulona.

Le ndlela iyabiza ngoba umcwaningi usebenzisa imali ezintweni zokugibela futhi kwesinye isikhathi athengele abantu azoxoxa nabo ukudla. Ngokuka-Adams (1989:37), le ndlela ifuna umcwaningi enze umhlangano namalungu athile omphakathi kuxoxwe ubuso nobuso. Umcwaningi wabuza amakhosi esizwe sakwaNgcobo imibuzo ukuze athole ulwazi mayelana nokwethiwa kwezikole zakwaNgcobo kusetshenziswa amagama amakhosi. Umcwaningi wabuye waxoxa nezinduna zesizwe sakwaNgcobo kanye nabantu abadala abahlala endaweni yaseNdwedwe ephethwe ngamakhosi akwaNgcobo. U-Adams (1989:37-38) uthi:

Right questions can be posed to the right persons and the potential for misunderstanding can be frequently detected and avoided.

Okuhunyushwa kuthiwe:

Imibuzo efanele ingabuzwa kubantu abafanele kanye nokuthi okungenza kungabonwa ngasolinye kungabonakala ngokuvama futhi kugwenywe.

NgokukaClaire (1959:44) ucwaningo olwenziwe ngendlela yokukhuluma nabantu ngqo lungaphezulu kocwaningo lapho abantu benikezwe imibuzo ukuba bayiphendule ngokubhala phansi ngoba iveza isithombe esihle ngomphakathi wonkana. Abantu abaningi bayathanda ukubamba iqhaza ocwaningweni uma bezokhuluma kuphela. Umcwaningi wasebenzisa indlela yokuxoxa nomuntu ngqo ngoba abantu bayathanda ukukhuluma kunokubhala. UClaire (1959:244) uqhubeka athi indlela elula neyongayo yokuthola iqiniso esikhathini esiningi ukuya kubantu ngqo ukuze uthole ulwazi oludingayo.

Imibuzo ewumhlahlandlela yasetshenziswa ngesikhathi kunezingxoxo namakhosi futhi lokhu kwasiza umcwaningi ukuthi athole ulwazi aludingayo olumayelana nokwethiwa kwezikole ngamagama amakhosi.

3.1.3 Izinhlalo zezindlela zokuxoxisana nomphakathi

Izindlela zokuxoxisana nomphakathi azifani njengoba kukhona indlela yokuxoxisana nomuntu ngayedwana kukhulunywa naye ngqo kanye nendlela yokuxoxisana nabantu beyiqoqo bebe bemele umphakathi. UMkhwanazi (2013) uma ecaphuna uSlim noThompson (1993:63) uthi bayakufakazela nabo lokhu uma bethi:

In addition to individual interview, oral testimony can also be collected in focus group discussions.

Okuhunyushwa kuthiwe:

Ngaphezu kokuxoxisana nothile ngayedwana, ubufakazi bomlomo bungaqoqwa nangokuxoxisana neqoqo elithile labantu.

Umcwaningi wabona kuyisu elihle ukusebenzisa indlela yokuxoxisana nomuntu ngayedwana kulolu cwaningo ngoba wabe ekhuluma nabantu abangabaholi besizwe sakwaNgcobo endaweni yaseNdwedwe okungamakhosi kanye nezinduna zakhona. Lokhu kuyindlela yokuhlonipha abaphathi ukuze izimfihlo zabo zingaziwa yiningi futhi awukwazi ukuthi izinto eziqondene nenkosi uzikhulume esidlangalaleni ngoba ungahlawuliswa kuthiwe awuhloniphi. Ngokunjalo nabantu abadala abakhe endaweni ephethwe amakhosi akwaNgcobo, umcwaningi wabona kuyindlela enenhlonipho ukuba abahambele emakhaya abo kwazise phela abanye seabadala kakhulu.

UNkosi (1999:13-14) uthi indlela umcwaningi okumele agqoke ngayo ibalulekile okungukuthi, kumele agqoke ngendlela ezomenza amukeleke, ahlonipheke futhi azothe. Ngamukeleka kahle kakhulu emakhosini akwaNgcobo, ezinduneni zakhona kanye nasebantwini abadala okwadlwa yindlela engangigqoka ngayo kanye nendlela eyayinesizotha engangikhuluma ngayo.

3.1.4 Ubuhle bendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Le ndlela yokuxoxisana nomphakathi inhle ngoba uthola ulwazi ngqo kumuntu osuke uxoxisana naye okudala ukuthi uthole ulwazi ongathembela kulona ngoba ubhekene nomuntu ubuso nobuso. U-Adams (1989:37) uyakufakazela lokhu lapho ethi:

The method entails an interviewer meeting a selected member of the population in a face to face encounter

Okuhunyushwa kuthiwe:

Le ndlela isho ukuthi obuzayo uhlangana nelunga lomphakathi aliqokile babonane ubuso nobuso.

Lokhu kwenza ube nesiqiniseko sokuthi uthole ulwazi lwangempela. Nami ngaba nesiqiniseko sokuthi ngathola ulwazi oluyiqiniso ngoba ngangikhuluma nawo ngqo amakhosiakwaNgcobo endaweni yaseNdwedwe, izinduna kanye nabantu abadala abangaphansi kwala makhosi.

Le ndlela inhle ngoba ulwazi uluthola ngaleso sikhathi futhi uhambe nalo ngaleso sikhathi njengoba nami ngangiphethe isiqophamazwi ngiqopha lonke ulwazi engilutholayo futhi olunye ulwazi ngangilubhala phansi.

Le ndlela inhle futhi ngoba noma ungakwazi ukubhala nokufunda ungazange ulubhade esikoleni awubi nankinga ngoba kusuke kukhulunywa umlomo nomlomo kungadingeki ukuthi umuntu obuzwayo abhale phansi. Yena okumele akwenze ukusho akwaziyo ngemibuzo asuke ebuzwe yona. Kwaba lula-ke ukuthola ulwazi emakhosiniakwaNgcobo, izinduna kanye nabantu abadala ngoba babengabhali lutho kodwa babephendula imibuzo ngokukhululeka ephathelene nokwethiwa kwezikole ngamagama amakhosiakwaNgcobo endaweni yaseNdwedwe.

Kwakheka ubungani obukhulu nabantu baseNdwedwe engaxhumana nabo ngoba phela sagcina sesazana nabo futhi okwadala ukuthi kube lula kakhulu ukuthi nami ngabe sengisebenze esikoleni saseNdwedwe iminyaka eminingi.

3.1.5 Ububi bendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Impela baqinisile uma bethi akukho soka lingenasici ngoba nale ndlela yokuxoxa nakuba iyinhle kodwa bukhona ububi bayo njengokuthi nje iyabiza ngoba kumele uzihambele wena ezindaweni eziningi uyofuna ulwazi. Laguga ngempela ikhukhu kumcwaningi ngenkathi ehambele indawo yaseNdwedwe kuphethiloli omba eqolo esikhathini samanje. Empeleni babebanengi nabantu okwakumele ngifinyelele kubona ukuze ngithole ulwazi oluhlabahlosile. Indawo yaseNdwedwe yindawo enkulu kakhulu futhi eyibanga uma ngisuka eVerulemu ngiya khona.

Le ndlela imbi ngoba idla isikhathi esiningi somcwaningi. Ngachitha isikhathi esiningi endaweni yaseNdwedwe ephethwe amakhosi akwaNgcobo ngenza izingxoxo namakhosi, izinduna kanye nabantu abadala abangaphansi kwamakhosi akwaNgcobo. Ngangiya ngiphindelela ngenxa yokuthi ngangisebenzisa indlela yokuxoxa nomuntu ngayedwana. OMitchell noJolley (1988) bayakufakazela ukuthi le ndlela idla isikhathi nemali. Nakuba nganginayo imibuzo engangiyihlelile ukuze izingxoxo zihambe ngendlela kodwa kukhona ababengayiphenduli ngendlela imibuzo, uthole umuntu esesho nento engabuzwanga. Lokhu kwakungamsizi ngalutho umcwaningi okunalokho kwakumdlela isikhathi.

3.2 Indawo okwenzelwa kuyo ucwaningo

Lolu cwaningo lwenzelwa ezindaweni zaseNdwedwe lapho kuphethe amakhosi akwaNgcobo kuphela okuyindawo yakwaNgongoma, yaseNkumbanyuswa, yakwaNodwengu, yaseMlwandle, yaseMaqadini kanye nendawo yaseMalangeni. Ezinye zalezi zindawo ayikafiki intuthuko ngoba akukho gesi, akukho mpompi kanti futhi nemigwaqo yakhona mibi iyibhuqu futhi inamatshe. Abantu bakulezi zindawo basadla ngoludala ngoba bayalima, bayafuya futhi basakholelwa emasikweni esiZulu. Zonke lezi zindawo engizibalile zinezikole ezethiwe ngamakhosi akwaNgcobo ngenhloso yokugcina umlando wamakhosi akwaNgcobo ngaphandle kwendawo yaseMalangeni ngoba amakhosi ayesheshe akhothame, kulokhu kubamba abantu abangewona amakhosi ngokusho kwenkosi yakhona uThulasizwe Ngcobo okunguyena obusayo njengamanje.

3.3 Izindlela zengxoxo ngokwalolu cwaningo

Umcwaningi waxoxisana nabantu besilisa kuphela okungamakhosi akwaNgcobo, izinduna zakhona kanye nabantu abadala abazi umlando wakwaNgcobo. Ukuxoxisana nabesilisa kwadalwa ukuthi wonke amakhosi akwaNgcobo eNdwedwe angabantu besilisa kanye nezinduna zawo ngaphandle kwebambelabukhosi lakwaNgongoma elingumuntu wesifazane elingatholakali kalula ngoba alihlali endaweni. Bonke laba bantu bangabasezindaweni eziyisithupha esengizibalile ngenhla. Lezi zindawo zingaphansi kwamakhosi ahlukeni okuyilawa alandelayo, unkosikazi kaSipho Ngcobo osakhothama, uMaMthethwa, okunguyena inkosi yakwaNgongoma esabambele umntwana uNduduzo, uSifiso Ngcobo inkosi yaseNkumbanyuswa, uBhekizwe Ngcobo inkosi yakwaNodwengu, uMlungiseni inkosi yaseMlwandle, uMqoqi Ngcobo inkosi yaseMaqadini kanye noThulasizwe Ngcobo inkosi yaseMalangeni. UBailey (1987:80) uma ehunyushelwe esiZulwini uthi indlela yokukhetha abantu ozokwenza ngabo ucwaningo iqondile. Umcwaningi ukhetha labo bantu ezwa ethathekile ngabo. Umcwaningi wathatheka ngokwenza ucwaningo ngomphakathi waseNdwedwe lapho kwethiwa khona ezinye zezikole ngamagama amakhosi akwaNgcobo.

Indlela eyalandelwa ekwenzeni ucwaningo. Kwakuhlelwe ukuba kwenziwe ngamakhosi akwaNgcobo, izinduna zakhona kanye nabantu abadala abangaphansi kwamakhosi akwaNgcobo ezindaweni eziyi-6 zaseNdwedwe ezinamakhosi ahlukeni.

3.4 Abantu ababamba iqhaza ocwaningweni

Abantu ababamba iqhaza ocwaningweni kwaba amakhosi akwaNgcobo eNdwedwe, izinduna kanye nabantu abadala bakwaNgcobo. Endaweni yaseNkumbanyuswa, ngaxoxisana nenkosi uSifiso Wiseman Ngcobo kanye nezinduna zakhe ezintathu ezazi kahle umlando okwabe kunguNdabazwe George Ngidi, uMagagu Ngcobo kanye noBusangokwakhe Ngcobo. Nakuba ngafika izinduna ziphelele kule ndawo yaseNkumbanyuswa, inkosi uSifiso yakhetha lezi ezintathu. Le ngxoxo yenziwa mhla zingama-28 kuNhlabathi onyakeni wezi-2014. Endaweni yaseMlwandle ngaphansi kwesizwe sakwaMlamula, ngaxoxisana nebambelabukhosi uMlungiseni Phillip Ngcobo okunguyena owazi umlando mayelana nokwethiwa kwezikole ngamakhosi akwaNgcobo kule ndawo. Le ngxoxo yenziwa mhla zingama-29 kuNhlabathi onyakeni wezi-2014. Le nkosi yaseMlwandle ibambe iqhaza elikhulu ezintweni ezithinta ubukhosi ngoba

yakhethwa ukuthi imele isiFundazwe saKwaZulu-Natali ku-CONTRALESA okuyi-Congress of Traditional Leaders of South Africa. Lena inhlango yabaholi bendabuko eNingizimu Afrika.

KwaNodwengu, ngaxoxisana nenkosi uBhekizwe Ngcobo eyayihleli nazo zonke izinduna zayo. Le ngxoxo yenziwa mhla zi-3 kuNhlangulana onyakeni wezi-2014.

Endaweni yaseMalangeni, ngaxoxisana nenkosi, uVictor Thulasizwe Ngcobo mhla zi-2 kuNhlangulana onyakeni wezi-2014 owangichazela ngomlando wobukhosi bakwaNgcobo kule ndawo futhi wangicacisela nokuthi azikho izikole ezethiwe ngamakhosi akwaNgcobo ngoba ayesheshe akhothame bese kubamba abantu abangewona amakhosi.

KwaNgongoma, ngaxoxisana nomnumzane uThemba Edmund Ngcobo wakonkosi mhla zingama-30 kuNhlabi onyakeni wezi-2014 ohlala emzini wenkosi uDumezweni eseyakhothama ngonyaka we-1976. Lesi sigodlo senkosi sibizwa ngokuthi iseMhlahlazwe kanti kukhona nendlu ebizwa ngokuthi iseMshikashikeni lapho inkosi yayihlala khona kuxoxwa izindaba ezithile eziphathelene nesizwe sakwaNgongoma. Ngabuye ngaxoxisana nenduna yakwaNgongoma, uMpiyasekhaya Ngcobo mhla zi-2 kuNhlangulana okuyiyona enolwazi ngomlando wokwethiwa kwezikole zasendaweni yakwaNgongoma futhi okuyiyona nduna ehlala isenkantolo ngoba ibambelabukhosi okungunkosikazi kaSipho osakhothama alitholakali kalula ngoba alihlali endaweni yaseNdwedwe.

Endaweni yaseMaqadini, ngaxoxisana nomnumzane uMuziwakhile Eric Ngcobo mhla zingama-25 kuNhlangulana onyakeni wezi-2014 ozalwa owayeyibambelabukhosi uMvaba khona eMaqadini nowayebambele umfowabo uMandlakayise owayengasaphilile. UMuziwakhile Eric Ngcobo osemnkantshubovu nguyeyi owazi umlando kahle wezikole ezethiwe ngamakhosi akwaNgcobo endaweni yaseMaqadini.

3.5 Amathuluzi asetshenziswa

UMazibuko (2008) wathi:

Kukhona ingxoxo ehleliwe lapho umcwaningi ehlele khona imibuzo ezobuzwa labo ababuzwayo kubhekenwe ubuso nobuso.

Ulwazi lwatholakala ngokuthi kubuzwe imibuzo elandelayo ezotholakala esithasiselweni ngemuva eyaba wusizo olukhulu lokuthi kutholakale ezinye zezikole ezethiwe ngamakhosi akwaNgcobo esifundeni saseNdwedwe esiphethwe amakhosi akwaNgcobo ngenhloso yokulondoloza umlando wobukhosi bakwaNgcobo. Kwasetshenziswa isiqophamazwi ukuqopha ingxoxo futhi ababambiqhaza babevumile ukuba baqoshwe.

Izikhathi engangizichitha inkosi nenkosi, induna nenduna noma umuntu nomuntu zazingefani. Kwabanye kwakuba yimizuzu engama-35 njengasendaweni yaseNkumbanyuswa, eMlwandle, kwaNodwengu, kwaNgongoma kanye naseMalangeni kodwa eMaqadini kade ngixoxa noMuzi Eric Ngcobo kwathatha imizuzu eyi-120 ngoba izikole zaziningi kanti nowayebuzwa wayenomlando omuningi ngesizwe sakwaNgcobo. Abantu engangixoxa nabo bangemukela ngezandla ezimhlophe futhi bekhululekile.

U-Kidder noJudd (1987:267) uma behunyushelwe esiZulwini baphawula ngokubaluleka kokwakha umoya wobungani phakathi komcwaningi nalowo axoxisana naye. Ngenkathi ngixoxisana nababebambe iqhaza ocwaningweni, olunye ulwazi olwalutholakala ngangilubhala phansi. Umcwaningi wayephethe nesithwebulizithombe owayesisebenzisa ukuthwebula lezo zikole ezethiwe ngamakhosi akwaNgcobo. Imvume wayeyicelile, wayithola.

3.6 Inkambiso elungileyo yocwango

UBernard (2007:70) ecashunwe uMazibuko (2008:85) uthi:

Uma kuqoqwa ulwazi oluqondene nocwango, inkambiso elungileyo ingenye yezinto okumele ziqikelelwe umcwaningi. Abantu okuxhunyanwa nabo kumele baziswe ngawo wonke

amalungelo abanawo mayelana nokuqhutshwa kocwaningo. Bayaziswa ukuthi kuyilungelo labo ukuthi uma bengeke bakwazi ukuqhubeka nocwaningo, bahoxe, futhi abazobe bekwenza bazokwenza ngokwentando yabo.

Ngabhala izincwadi zokucela imvume yokwenza ucwaningo emakhosini akwaNgcobo ngoba phela iwona aphethe ezindaweni zasemakhaya. Kwakukhona nencwadi yombambiqhaza engangiyinikeza bonke ababambiqhaza bese ngiyabafundela kodwa abanye babezifundela. Ikhuluma nangokuqopha kanye nokuthwebula izithombe.

3.7 Isiko lokuhlonipha nocwaningo

Ukuhlonipha kuyisiko elisemqoka kakhulu kumaZulu. Isiko lokuhlonipha langilekelela kakhulu ekwenzeni ucwaningo. Ngangikhuleka emizini yamakhosi akwaNgcobo ngisho nezithakazelo zakhona noma sengingeniswe ngaphakathi ngangikhuluma ngenhlonipho nangesizotha okwadala ukuthi ngamukelwe ngezandla ezimhlophe eNdwedwe ngamakhosi akwaNgcobo. Kuwona wonke amakhosi engawahambela ngithi ngiyocela imvume kanye nosuku ayevele athi akuxoxwe ngaleso sikhathi futhi noma ngicela ukuqopha izingxoxo angizange ngihlangabezane nezinkinga ngoba amakhosi ayejabulela ukuthi ngikhethe isibongo sawo sakwaNgcobo.

3.8 Isiphetho

Kulesi sahluko okuyisahluko sesithathu zethuliwe izindlela ezasetshenziswa ngesikhathi kuqoqwa ulwazi ocwaningweni. Kuphawuliwe nangendlela yocwaningo oluyikhwalithethivu futhi kwavezwa nezingxoxo ezasetshenziswa ngesikhathi kuxoxiswa nomphakathi. Kukhulunyiwe nangendawo okwenzelwa kuyo ucwaningo, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo. Esahlukweni esilandelayo okuyisahluko sesine sekuzovezwa futhi kuhlaziye lonke ulwazi olumayelana nezinye zezikole ezethiwe ngamakhosi akwaNgcobo esiFundeni saseNdwedwe ngenhloso yokulondoloza ubukhosi bakwaNgcobo.

ISAHLUKO SESINE

UKUHLAZIYWA KOLWAZI

4. Isingeniso

Sekuphawuliwe ngezindlela zokuqoqa ulwazi, izinhlobo zezingxoxo nomphakathi, ububi nobuhle bokuxoxisana nomphakathi, indawo okwenzelwa kuyo ucwaningo, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo. Kulesi sahluko umcwaningi manje usebheka izikole ezethiwe ngamagama amakhosi akwaNgcobo kanye nalezo ezethiwe ngezithakazelo zakwaNgcobo. Yisahluko sokuhlaziya ulwazi olutholakele lesi.

4.1 Izikole ezethiwe ngamagama amakhosi akwaNgcobo eNdwedwe

Izikole ezethiwe ngamagama amakhosi akwaNgcobo zihlukaniswe ngezindawo, indawo yakwaNgongoma, yaseNkumbanyuswa, yaseMlwandle, yakwaNodwengu kanye nendawo yaseMaqadini. Zonke lezi zindawo zaseNdwedwe ziphethwe amakhosi akwaNgcobo. Ngeke kukhulunywe ngendawo yaseMalangeni ephethwe inkosi uThulasizwe Ngcobo ngoba asikho isikole esethiwe ngenkosi endaweni yaseMalangeni.

4.1.1 Izikole ezethiwe ngamagama amakhosi akwaNgcobo endaweni yakwaNgongoma.

Igama lomuzi wasekhohlo ngaphansi kwendlu kaDingila kaNgcobo kuthiwa ikwaNgongoma. Le ndawo iphethwe inkosi yakwaNgongoma futhi ingakho-ke ibizwa ngendawo yakwaNgongoma. Kunezikole eziningi kule ndawo ezethiwe ngamakhosi ngenhloso yokugcina umlando.

4.1.1.1 IGasela Primary School

Lesi sikole sakhiwe maphakathi neNdwedwe endaweni yakwaNgongoma ngasenkantolo yakhona esigodini okuthiwa iseMpungeni. Lesi sikole sethiwa ngenkosi yakwaNgongoma uGasela owayezalwa uNgcobo indodana kaVumezitha okuyiyona nkosi engumsunguli wesizwe sakwaNgcobo. UGasela nguyena msunguli wendlu yakwaNgongoma owakhethwa waba isizinda noma inzalamuzi. UBryant

(1929:488) uma ehunyushelwe esiZulwini uthi:

Indodana yesizinda yathathwa njengomuntu yena yedwa
ozolandela enze umsebenzi wokubheka ikhaya kanye nokugcina
ukuthula emndenini.

UGasela kwaba nguyena emndenini wakwaNgongoma owayezobhekelela ukugcinwa komthetho nobulungiswa. Isikole iGasela Primary sethiwa ngoGasela ngoba kuhlonishwa iqhaza alibamba ekugcineni ukuthula kanye nokuthi ungumsunguli wendlu yakwaNgongoma. UGasela wakhothama ngonyaka we-1750. UNicolaisen (1976:161) uthi amagama aveza izinhlobo ezintathu zamazinga omqondo okuyincazelo yegama etholakala esichazamazwini, incazelo yegama ingaxhumana nenye kanye nezinga le-onomastiki lencazelo. UMbatha (2006:322-323) uthi igama elithi **gasela** lisho ukuphokophela komuntu endaweni ethile ngenhloso yokuyolwa lapho noma ukuhlaselela ngokwencazelo yegama etholakala esichazamazwini sikaMbatha kodwa uma igama elithi gasela selishintshwe laba igama lesikole iGasela Primary liba sezingeni lomqondo we-onomastiki. Leli gama lesikole lethiwe kahle ngoba imfundo isona sikhali abantwana abagasela ngaso ukuze baphile kahle.

4.1.1.2 INombika Secondary School

Lesi sikole naso sisenkabeni yeNdwedwe ngasenkantolo kodwa kusona kufunda izingane ezisemazingeni athe thuthu. Lesi sikole sethiwa ngenkosi uNombika, indodana kaGasela eyabusa ngemuva kokukhothama kukayise. UThemba Edmund Ngcobo wakonkosi uDumezweni eseyakhothama wathi isikole iNombika saqala sethiwa abamhlophe bathi iNdwedwe North Secondary. Kwathi ngesikhathi sekushintshwa amagama ezikole, sase sethiwa ngokuthi iNombika ngenhloso yokuqhakambisa ubukhosi bakwaNgongoma ukuze nezizukulwane zazi ukuthi kwakukhona inkosi ethile eyake yabusa endaweni ethile.

4.1.1.3 IBhovungana Primary

Lesi sikole sisendaweni yakwaNgongoma esigodini okuthiwa iseMayekeni. Lesi sikole sethiwa ngenkosi uBhovungana, indodana kaMavela ukuze umlando wenkosi uBhovungana ukhumbuleke. UMpiyakhe Joseph Ngcobo oyinduna ehlala eMsunduze

Reserve kwaNgongoma wathi ngesikhathi inkosi uShaka ithatha ubukhosi isizwe sakwaNgongoma sasiphethwe uBhovungana. UBhovungana wayeyigcokama engahlalwa luthuli ngoba wayethi uma ephuma kogeza kubekwe amacansi lapho ayezonyathela khona ukuze izinyawo zakhe zingangcoli futhi nezingane zakhe zafundiswa kanjalo ikakhulukazi amantombazane. INkosi uShaka kwayicasula konke lokho yathumela amabutho ukuthi aphange izinkomo zikaBhovungana. Wabaleka wayocasha. UMaFongosi wathatha ubukhosi ngemuva kokukhothama kukayise uBhovungana owayeyiqhathanzipho.

4.1.1.4 IKwaNompanda Primary

Lesi sikole naso sisendaweni yaseNdwedwe kwaNgongoma esigodini saseMsunduze Reserve. Lesi sikole sethiwa ngenkosi uNompanda, okuyigama inkosi uSiphandla eyayidume ngalo. USiphandla kwakuyindodana kaMaFongosi. Lesi sikole sifundisa izingane ezisafunda amabanga emfundo aphansi futhi sethiwa ngoNompanda kaMaFongosi kaBhovungana ngenhloso yokulondoloza umlando wamakhosi akwaNgcobo endaweni yakwaNgongoma.

4.1.1.5 IDumezweni Primary

Lesi sikole naso sisendaweni yakwaNgongoma esigodini saseMayekeni eduze nesikole iBhovungana Primary. Lesi sikole sethiwa ngegama lenkosi uDumezweni, indodana kaMbozane owayenondlunkulu abayi-12, omunye walabo ndlunkulu uNdimose, inkosazana kaMqhawe okunguyena owazala inkosana uDumezweni ngokusho kukaMazibuko nabanye (2012:199). Waqhubeka wathi indodana kaMbozane uDumezweni akakwazanga ukubusa ngesikhathi kukhothama uyise ngoba wabe esafunda, kwase kuthi umfowabo kaMbozane uNgalonkulu wambambela. UNgalonkulu wazala uMdabuli owazala uThemba Edmund Ngcobo owafakwa esiswini senkosi uDumezweni ngoba yayingenazo izingane. Inkosi uDumezweni yazalwa ngonyaka we-1904 yakhothama mhla ziye-7 kuMandulo ngonyaka we-1976 isibuse iminyaka engama-46.

UThemba Edmund Ngcobo umcwaningi axoxa naye uyakufakazela ukuthi inkosi uDumezweni ayibanga nabo abantwana futhi yabanjelwa uNgalonkulu ngenkathi isafunda. Umuzi wenkosi uDumezweni wawubizwa ngokuthi iseMhlahlazwe futhi

kwakukhona nendlu okwakuthiwa iseMshikashikeni lapho inkosi yayihlala khona uma kuxoxwa izindaba ezithile. UThemba Edmund Ngcobo uyena ohlala esigodlweni senkosi uDumezweni eMhlahlazwe kanye nonkosikazi wakhe uMaBlose nezingane zakhe futhi wakubeka kwacaca ukuthi isikole iDumezweni Primary sethiwa ngenhloso yokuqhakambisa ubukhosi bakwaNgongoma ukuze kusale umlando wenkosi uDumezweni.

4.1.1.6 INqakathela Secondary

Lesi sikole sisendaweni yakwaNgongoma eNdwedwe esigodini saseNtaphuka. UThemba Edmund Ngcobo engxoxweni engaba nayo naye wathi isikole iNqakathela sethiwa ngomfowabo wenkosi uDumezweni uNqakathela kodwa abangazalwa umama oyedwa. Wakubeka ukuthi uNqakathela akazange abe yinkosi kodwa indodana yakhe uMuzikawuthandwa eyaba inkosi ngemuva kokukhothama kwenkosi uDumezweni. Phela inkosi uDumezweni wayengenangane yingakho kwabusa umfana womfowabo. Lesi sikole sethiwa ngokuthi iNqakathela ukuhlonipha uNqakathela ngokuzala inkosi uMuzikawuthandwa kanye nokuthi kugcineke umlando wobukhosi bakwaNgongoma.

USipho, indodana kaMuzikawuthandwa yabusa ngemuva kokukhothama kukayise. USipho washeshe wadlula emhlabeni kwase kubamba unkosikazi wakhe, uMaMthethwa namanje osabambele indodana, uNduduzo. Umcwaningi ubone kufanele ukubalula isikole iNqakathela ngoba uNqakathela uzalwa ebukhosini futhi waphinde wazala inkosi uMuzikawuthandwa.

4.1.2 Izikole ezethiwe ngamakhosi akwaNgcobo endaweni yaseNkumbanyuswa

INkumbanyuswa yindawo yaseNdwedwe eyakhelene neyakwaNgongoma kanye neyakwaNodwengu ephethwe inkosi uSifiso Ngcobo kaPhonyosa kaMzingezwi. Kule ndawo kunezikole ezethiwe ngamakhosi akwaNgcobo asakhothama kanye nesikole esethiwe ngenkosi uSifiso esadla anhlamvana.

4.1.2.1 IMapholoba Primary School

Lesi sikole sisendaweni yaseNkumbanyuswa eNdwedwe esigodini Abejudi ngaphansi kwenkosi uSifiso Ngcobo. Umcwaningi waxoxa nenkosi uSifiso Ngcobo kanye nezinduna zayo ngenkathi enza ucwaningo. Lesi sikole sethiwa ngenkosi yakwaNgcobo

uMapholoba, kaMbhele, kaMaguya, kaZonca, kaYemesi, kaNyuswa ngenhloso yokugcina umlando wamakhosi akwaNgcobo. UMazibuko nabanye (2012:186-187) baveza ukuthi kunokushayisana kwemibono ngempilo kaMapholoba; abanye bathi akazange asheshe ukuganwa waze wathathelwa yisizwe intombi yakwaMkhize, udadewabo kaZihlandlo. Olunye uhlangothi luthi uMapholoba wabe elisoka, eganwe yinqwaba, waganwa waze wakhothama. UMapholoba wazala uSihayo, uMavela kanye noMgabhi.

Umlando uveza ukuthi uMapholoba wayebona ukuthi kunenkinga ngomuntu okumele amqoke njengenkosi emva kokukhothama kwakhe. UMapholoba ukhothame ngesikhathi sekubusa iLembe. Kwaqubuka umbango phakathi kwamadodana kaMapholoba ngenxa yokungacaci ukuthi ubani okufanele athathe ubukhosi. Kwagcina kubekwe uSihayo ukuba abe yinkosi ngosizo lweLembe elasebenzisainja eyayibizwa ngoMxhosa ukukhomba inkosi okwakumele ibuse. Induna uMagagu Ngcobo yathi inhloso yokuqamba isikole IMapholoba Primary kwakuyinhloso yokuhlonipha inkosi uMapholoba.

4.1.2.2 IDubeyana Primary School

Lesi sikole sisendaweni yaseNkumbanyuswa, eNdwedwe. Lesi sikole sethiwa ngenkosi uDubuyana kaSihayo eyabusa sebengaphesheya koThukela sebengenisile abelungu nemithetho yabo. UMazibuko nabanye (2012:189) baveza ukuthi kuthe sekubusa uSomtsewu eBhodwe basuswa eMhlathuzana bayokwakhiswa enhla nomfula iMona kuze kuyofinyelela oZwathini eNyuziphepha. Ilapho namanje betholakala khona. UDubuyana wazala inkosana yakhe uDeliweyo eyabusa emva kwakhe.

4.1.2.3 IMqedi Higher Primary School

Lesi sikole sakhawe endaweni yaseNkumbanyuswa esigodini sakwaSimamane futhi kufunda izingane ezenza amabanga aphantsi emfundo. Lesi sikole sethiwa ngenkosi uMqedi, indodana kaDeliweyo eyabusa emva kukayise. Isizathu sokkwethiwa ngenkosi ukuthi inkosi uMqedi yabamba iqhaza empini kakhandampondo kanye noBhambatha kaMancinza yaze yaboshwa ejele laseClairwood, eThekwini.

UMazibuko nabanye (2012:190) bathi ngesikhathi senkosi uMqedi izinto zase zishube kakhulu eBhodwe, sebengenise ngempela abelungu. Ngesikhathi inkosi iboshiwe yabe

isibanjelwa uMbozane okwadala ukudideka ngoba wayengowakwenye indlu. UMqedi wayeganwe ondlunkulu abane; uMaThuphana, uMaMzobe, uMaMbambo kanye noMaMbhidla. UMzingezwi wabe esethatha emva kokukhothama kukayise uMqedi.

4.1.2.4 IMzingezwi Secondary School

Lesi sikole sakhiwe endaweni yaseNdwedwe, eNkumbanyuswa esigodini sakwaSonkombo esakhelene nesigodi Abejudi. UMzingezwi yindodana kaMqedi eyabusa emva kwakhe. Lesi sikole sethiwa ngenkosi uMzingezwi ngenhloso yokuyihlonipha njengenkosi eyabamba iqhaza ekuholeni isizwe sakwaNgcobo ngokusho kwenkosi uSifiso Ngcobo. Induna uNdabazewe Ngidi wathi inhloso yokwethiwa kwesikole ngegama lenkosi ukuphakamisa igama lenkosi. UMazibuko nabanye (2012:190) waveza ukuthi inkosi uMzingezwi yayiganwe oMaMfeka ababili, uMaMthiya, uMaCele kanye noMaNzama okuwuyena owazala inkosana uPhonyoza.

4.1.2.5 Isifisosethu High School

Lesi sikole naso sakhiwe endaweni yaseNdwedwe esigodini sakwaSimamane futhi siphakelwa isikole uMqedi okuyisona esifundisa izingane emabangeni emfundo aphansi kuthi uma ngabe seziphumelele ziye eSifisosethu seziyofunda amabanga emfundo athe thuthu. Isikole Isifisosethu sethiwa ngegama lenkosi uSifiso okuyiyona ebusayo manje eNkumbanyuswa. Inkosi uSifiso yaveza ukuthi amanye amakhosi kwethiwa ngawo izikole esekhothame kodwa lesi sethiwe ngaye esadla anhlamvana. Induna uMagagu Ngcobo wavumelana nenkosi ukuthi isikole sethiwa ngayo waze wabeka nokuthi sathi sakhiwa lesi sikole nenkosi yayisanda kuzalwa isencane. Inkosi uMzingezwi ingumkhulu wenkosi uSifiso. Inkosi uMzingezwi yazala uPhonyoza owabusa emva kokukhothama kukayise. Umlando uveza ukuthi inkosi uPhonyoza yaba nondlunkulu oyedwa uMaGumbi.

UNdlunkulu uMaGumbi wabamba ubukhosi emva kokukhothama komyeni wakhe ebambele umntwana wakhe uSifiso. USifiso wathatha ubukhosi ngonyaka wezi-2008. Lesi sikole sethiwa kahle ngoba kwakuyizifiso zabantu basesigodini sakwaSimamane ukuthi kube khona isikole semfundo yamabanga athe thuthu kule ndawo kanti futhi kwakuyisifiso sabantu baseNkumbanyuswa kanye nomndeni wenkosi uPhonyoza ukuthi sengathi angazala umfana oyobusa uma inkosi isiyakhothama.

4.1.2.6 Isikole esethiwe ngesithakazelo sakwaNgcobo endaweni yaseNkumbanyuswa

Akuzona zonke izikole ezethiwe ngamagama amakhosi akwaNgcobo endaweni yaseNkumbanyuswa ngoba sikhona nesethiwe sisuselwa esithakazelweni sakwaNgcobo esithi Mashiyamahle angathi azoshumayela.

4.1.2.6.1 IMashiyamahle High School

Lesi sikole sisendaweni yaseNkumbanyuswa ephethwe inkosi uSifiso Ngcobo. Lesi sikole sifundisa izingane ezifunda amabanga athe thuthu okungukuthi asukela ebangeni lesishiyagalombili kuya ebangeni leshumi nambili. Inkosi uSifiso yabeka ukuthi isikole iMashiyamahle asethiwe ngegama lenkosi yakwaNgcobo kodwa sethiwe ngesithakazelo ngenhloso yokuhlonipha isizwe sakwaNgcobo. Phela oNgcobo bathakazelwa ngokuthi oMashiyamahle angathi azoshumayela.

4.1.2.7 Isikole esethiwe ngomuzi weNkosi uSihayo

Nakuba ezinye zezikole endaweni yaseNdwedwe ngaphansi kwamakhosi akwaNgcobo zethiwe ngamagama amakhosi kodwa sikhona nesikole esethiwe sisuselwe egameni lomuzi wenkosi uSihayo.

4.1.2.7.1 ENkumbeni Primary School

Lesi sikole sisendaweni yakwaSonkombo ngaphansi kwenkosi yaseNkumbanyuswa uSifiso Ngcobo. Kulesi sikole kufunda izingane ezenza amabanga emfundo aphansi bese lezo zingane zidlulela eMzingezwi lapho ziyokwenza khona amabanga athe thuthu. Isikole iNkumbeni kanye nesikole uMzingezwi zakhiwe ndawonye zihlukaniswe uthango kuphela. Lesi sikole sethiwe ngomuzi wenkosi uSihayo owawaziwa ngokuthi iseNkumbeni. USihayo kwabe kuyindodana kaMapholoba eyathathwa njengenkosana ekushoneni kukamfowabo uBuyiswayo. Amadodana kaMapholoba abanga ubukhosi okwathi ngelinye ilanga uMgabhi waciba uSihayo ngomkhonto kodwa wabhajwa esihlangwini sikaSihayo. Inkosi uShaka yangenelela yawabiza wonke amadodana kaMapholoba yabiza nenja yayo eyayibizwa ngokuthi uMxhosa yawahogela onke amadodana yase ilala ezinyaweni zikaSihayo. ILembe lase lithi amaNyuswa aseyibonile iNkosi yawo okunguSihayo. Lesi sikole sethiwa ngenhloso yokugcina umlando womuzi wenkosi uSihayo.

4.1.3 Izikole ezethiwe ngamagama amakhosi endaweni yaseMlwandle kwaMlamula

Inkosi uMlungiseni Ngcobo oyibamba lenkosi uMuziwenhlanhla engaxoxa nayo yathi zikhona izikole ezethiwe ngamagama amakhosi akwaNgcobo. Inkosi yakubeka kwacaca bha ukuthi zintathu nje kuphela izikole ezethiwe ngamagama amakhosi endaweni yaseMlwandle.

4.1.3.1 INtuli Combined School

Lesi sikole sakhiwe Ehlanzeni endaweni yakwaMaphumulo esondelene nendawo yaseMlwandle. Inkosi uMlungiseni yathi kukhona isikole esibizwa ngokuthi iNtuli Combined esethiwa ngegama lenkosi uNtuli ngenhloso yokugcina umlando wayo inkosi futhi siseduze neliba lenkosi uNtuli. Kusho ukuthi siyisikhumbuzo senkosi uNtuli, indodana kaSinqila ukuthi yatshalwa kuphi ngesikhathi isikhotheme.

4.1.3.2 IMlamulankunzi Primary School

Lesi sikole sisendaweni yaseNdwedwe eMlwandle esigodini saseNyuziphephepha esizweni sakwaMlamula. Sithathelwe ezibongweni zenkosi uMlamuli eyayibongelwa ngokuthi uMlamulankunzi ziyeke zibulalane. Siseduze nomuzi omkhulu kaSwayimane kaDeda uyise kaMlamula ngokusho kwenkosi uMlungiseni Ngcobo.

4.1.3.3 IChief Ngonyama Secondary School

Lesi sikole siseChibini endaweni yaseMlwandle. Sethiwa ngenkosi uNgonyama ngenhloso yokugcina igama layo nangokuthi yayibambe iqhaza elikhulu ekwakhiweni nasekuthuthukiseni izikole endaweni. Empeleni izikole eziningi zasungulwa nguyena. UNgonyama wazalwa uCisho kaMlamuli. Ingonyama yibhubesi inkosi yezilwane. Yisilwane esinamandla kakhulu. Inkosi uNgonyama yalilandela igama layo lokuba inkosi enamandla amakhulu ekuthuthukiseni umphakathi.

4.1.4 Izikole ezethiwe ngamagama amakhosi endaweni yaseNdwedwe kwaNodwengu

Inkosi uBhekizwe Ngcobo yakwaNodwengu engaxoxa nayo yabeka ngokusobala ukuthi zikhona izikole endaweni yayo ezethiwe ngamagama amakhosi akwaNgcobo. Lezi zikole zimbili nje kuphela, yilezi ezilandelayo:

4.1.4.1 iDikwayo Primary School

Lesi sikole sisendaweni yaseNdwedwe kwaNodwengu esigodini saseMzingwenya. Isikole iDikwayo Primary sethiwa ngenkosi uDikwayo ngoba uyena owathola lesi sizwe, wasibumba wase esibiza ngokuthi ikwaNodwengu, ngokusho kwenkosi uBhekizwe Ngcobo. UMazibuko nabanye (2012:196) baveza ukuthi uDikwayo kaMkhalelwa wasusa uthuthuva ngokubulala inkosikazi kaZiphuku, uMaVavile owayekhonzwe kakhulu uNtuli. UNtuli uthe uma ezwa lezi zindaba wambiza uDikwayo, wambuza ukuthi akasho ngani ukuthi naye uyabufuna ubukhosi. UNtuli wabe eseyambeka uDikwayo ukuthi abe yinkosi kodwa waqinisekisa ukuthi abazukuhlangana mabahlukaniswe isizwe sakwaGcwensa khona bengezukuhlaselana.

4.1.4.2 iSotobe Secondary School

Lesi sikole naso sisendaweni yaseNdwedwe kwaNodwengu esigodini saseMzingwenya kodwa sona sifundisa izingane ezisemabangeni emfundo athe thuthu. Inkosi uBhekizwe Ngcobo yathi isikole iSotobe Secondary sethiwa ngenkosi uSotobe, oyindodana yenkosi uDikwayo kaMkhalelwa nenghloso yokulondoloza umlando wamakhosi akwaNgcobo kwaNodwengu, eNdwedwe.

4.1.5 Izikole ezethiwe ngamagama amakhosi akwaNgcobo endaweni yaseNdwedwe, eMaqadini

Umcwaningi waxoxisana noMuziwakhile Eric Ngcobo waseMzinyathi, eMaqadini oneminyaka engama-71 okunguyena owazi kakhulu ngomlando waseMaqadini. Kwavela ukuthi zine izikole eziqanjwe ngamagama amakhosi akwaNgcobo.

4.1.5.1 iMqhawe Secondary School

Lesi sikole sisendaweni yaseMzinyathi, eNdwedwe sifundisa izingane ezifunda amabanga emfundo athe thuthu. Isikole iMqhawe Secondary isona sikole sokuqala esethiwa ngegama lenkosi endaweni yaseMaqadini. Lesi sikole sethiwa ngegama lenkosi uMqhawe okuyiyona nkosi eyabusa isikhathi eside kakhulu. UMqhawe wathatha ubukhosi emuva kukaMadlukwane Ngcobo owayembambe ngoba eseyingane. Inkosi uMqhawe yenza izinto eziningi kakhulu ilekelelwa isifundiswa esikhulu samaQadi uJohn Langalibalele Dube, uMafukuzela. Kuningi okwenziwa yinkosi kanye nezindawo

ezathengwa inkosi ihlangene naye uMafukuzela njengendawo yaseNcwadi kuhlengenwe namakholwa kuthengwa ipulazi leBhunu kwase kuba isigodi samaQadi.

Kwakhiwa isikole IMqhawe Secondary School ngonyaka we-1957. Isikole sokuqala esakhiwa uhulumeni ngaleso sikhathi endaweni yaseMaqadini. Ngonyaka we-1960 kwase kuba khona uJ.C. wokuqala, amaphepha okuhlolwa aphuma ngaphandle engasethwanga esikoleni. Umfundi wokuqala owathola u-First class, ingqalabutho eMqhawe Secondary School kwaba uJabulani Phohlwane kanye nensizwa uJ.B. Magwaza odume kakhulu owayephethe oThongathi kwaHullets ngokusho kukaMuziwakhile Eric Ngcobo. Lezi izihlabani zokuqala eMqhawe Secondary, kwahamba kwahamba kwase kuba uMqhawe High School.

Inkosi uMqhawe yalandela igama layo ngoba yakhombisa ubuqhawe ngokubusa isikhathi eside. Inkosi uMqhawe yalandwa isineminyaka engama-25 ukuba izothatha ubukhosi bayo ngoba yayikade ifihlwe endaweni yakwaNtuli ngesikhathi amaQadi eza eThekwini. Inkosi uMqhawe yazalelwa eNkandla, eZigqalabeni.

Lesi sikole sethiwa kahle ngoba maningi amaqhawe kwezemfundo akhiqizwa isikole uMqhawe njengalawa asebaluliwe ngenhla. Igama lenkosi uMqhawe lasuselwa ebizweni iqhawe. Igama iqhawe liyibizo kwase kwakhiwa ibizoqho uMqhawe okwaba igama lenkosi, kwase kuthi igama lesikole kwaba IMqhawe. Abantu abangamaZulu bayalihlonipha iqhawe kangangokuthi wawuthi uma uhlabene empini noma ube yiqhawe wawethwesa umnyezane ngenhloso yokukuhlonipha.

4.1.5.2 IDabeka Secondary School

Lesi sikole naso siseMzinyathi endaweni yaseMaqadini sifundisa izingane ezisemabangeni emfundo athe thuthu. Lesi sikole sethiwa ngenkosi uDabeka eyabusa ngemuva kokukhothama kukayise uDube ngenhloso yokuyihlonipha nakuba yabusa isikhathi esincane. Ilokishi lase-Clermont okuthiwa iKwaDabeka laqanjwa ngalo igama lenkosi uDabeka ngenhloso yokuyihlonipha. Umlando uveza ukuthi uDabeka kwamphatha kabi ukuthi akazange amngcwabe uyise uDube, wase ephindela emuva wagudla umfula uThukela eyolanda amathambo kayise.

Izinhloli zenkosi uDingane zababona beza, kwathi uma bengaseMandeni kwavuka amabutho kaDingane abahlasela lapho kuthiwa zalala zonke izinsizwa wasala yedwa uDabeka eyibambile impi baze bamciba ngenyanda yemikhonto. UDabeka naye akangcwatshwanga njengoyise uDube. UDube kwakuyinkosi yamaQadi eZigqalabeni eNkandla futhi wayengumngani omkhulu wenkosi uShaka nakuba ayemdala kunoShaka. UDube noShaka babengamaqhawe bobabili futhi uDube wabona kuyinto enhle ukuthi izizwe zihlangane.

Ngemuva kokuba selikhotheme iLembe, inkosi uShaka ngonyaka we-1828, kwathiwa uDube, iQadi uyingozi kuzofanele agudluzwe ngoba wayekade engumngane omkhulu weLembe. Izinsizwa zamaQadi zakhelwa uzungu kwathiwa aziyolanda izibonda zafike zabhokodwa ngemikhonto zingahlomile. Amabutho kaDingane abuye ahlasele inkosi uDube esibayeni sayo kanye nezinduna zayo bavala ngehlahla. UDabeka, inkosana kaDube wathi akufudukwe kuwelwe uThukela kwaze kwayozinzwa eZibomvini, eRedhill beshiye isidumbu senkosi uDube bengasingcwabanga.

4.1.5.3 IMandlakayise Primary

Lesi sikole sisendaweni yaseMaqadini, eNdwedwe sifundisa izingane ezisemabangeni emfundo aphansi. Isikole iMandlakayise Primary sethiwa ngegama lenkosi uMandlakayise, indodana yenkosi uMqhawe ngenhloso yokuyihlonipha njengenkosi yamaQadi. UMuzi Eric Ngcobo waseMaqadini wathi inkosi uMandlakayise Ngcobo yayinochuku futhi yayihlala ikhuzwa njalo izinduna zayo ngoba zibona ifuna ukuqhatha isizwe. Kwathi ngolunye usuku yavele yasukela umlungu yamthuka kwagijima amaphoyisa eThekwini, zakhuza izinduna zathi amaphoyisa angayithinti ngoba kuzosuka impi.

4.1.5.4 INdodembi Primary

Lesi sikole sisendaweni ephethwe amaQadi eNdwedwe sifundisa izingane zesikole ezisemabangeni emfundo aphansi. Isikole iNdodembi Primary sethiwa ngegama lenkosi yamaQadi uNdodembi, indodana yenkosi uMandlakayise. Inkosi uNdodembi yabusa iminyaka emibili nje vo. Inkosi uNdodembi yagula yaze yakhothamela esibhedlela iMakhothi, eThekwini ngokusho kukaMuzi Eric Ngcobo engaxoxa naye. Lesi sikole

sethiwa ngegama lenkosi ngenhloso yokuyihlonipha kanye nokugcina umlando nakuba yabusa isikhathi esifishane kakhulu.

4.1.5.5 Izikole ezethiwe ngamabambelabukhosi endaweni yaseMaqadini eNdwedwe

UMuziwakhile Ngcobo wathi kukhona izikole ezethiwe ngamabambelabukhosi. UMBatha (2006:20) uthi ibambelabukhosi umuntu obambe inkosi esihlalweni. Ibambelabukhosi liyayibambela inkosi uma isencane noma seyidunguzele isikhathi eside. Zimbili kuphela izikole ezethiwe ngamabambelabukhosi eNdwedwe, endaweni yaseMaqadini.

4.1.5.5.1 IMvaba Secondary School

Lesi sikole siseMatikwe, eNanda endaweni yaseMaqadini. Lesi sikole sethiwe, ngoMvaba owabamba ubukhosi iminyaka engama-23 ebambe inkosi uMandlakayise ngoba yase igula. UMvaba unguyise kaMuziwakhile Eric Ngcobo owayengumsakazi emsakazweni Ukhozi FM. UNdodemi okwakuyindodana yeNkosi uMandlakayise yayingeke ikwazi ukuthatha ubukhosi ngoba isiko alivumi ukuthi indodana ithathe ubukhosi uyise esaphila. Ingakho-ke uMvaba abambela umfowabo uMandlakayise owayesadunguzela, waze wakhothama. UMuzi Eric Ngcobo wathi igama imvaba lisho inqolobane ngokwesiNguni futhi igama elihle lokwetha isikole ngoba inqolobane yolwazi isikole lapho kugcinwa khona ulwazi lwezizukulwane ezizayo. Abafundi batapha ulwazi enqolobaneni yemfundo.

4.1.5.5.2 IMbheki Secondary School

Lesi sikole sisendaweni yaseMzinyathi uma udlula eBuhleni ngasedamini laseNanda, eMaqadini. Isikole iMbheki Secondary sethiwa ngegama lebambelabukhosi uMbheki ongumfowabo omncane kaMuzi Eric Ngcobo kuMaNgidi. UMbheki wabambela inkosi uMzonjani eyayiqokwe njengoNgqongqoshe eMnyangweni wezeMisebenzi kuhulumeni waKwaZulu, oLundi iminyaka emihlanu. Ibambelabukhosi uMbheki walandela igama lakhe ngoba wakwazi ukubheka isizwe saseMaqadini ngenkathi inkosi isebenza oLundi njengoNgqongqoshe. Lesi sikole sethiwa ngegama lebambelabukhosi ngenhloso yokulondoloza umlando wobukhosi bakwaNgcobo ukuze nezizukulwane ezizayo ziwazi umlando.

4.1.5.6 Isikole esethiwe ngenkosazana yenkosi

Akuzona zonke izikole ezethiwe ngamakhosi akwaNgcobo okungabantu besilisa ngoba sikhona nesethiwe ngenkosazana yenkosi uMqhawe ngeqhaza layo eyalibamba esizweni sakwaNgcobo.

4.1.5.6.1 INdimose Primary School

Lesi sikole sisendaweni yaseMaqadini, eNdwedwe. Lesi sikole siseduze noMzinyathi Higher Primary futhi siphakathi nomuzi wenkosi uMqhawe, ekuManazeni. Isikole iNdimose sethiwa ngenkosazana yakubo kaMvaba uNdimose eyashadela kwaNgongoma ukuyoqinisa ubukhosi. UNdimose wahamba wayojiyisa ubukhosi bakwaNgongoma ngoba kwakumele kube khona ubukhosi kwaNgongoma. UNgongoma phela indlu yesibili lapho kungafanele kuphume inkosi, yingakho kwajiyiswa ngenkosana yaseMaqadini, uNdimose. UMaMchunu owayebizwa ngoMaPhakade wazala uNdimose, uMandlakayise, uNgenzeni kanye noMvaba uthunjana. INkosi uMqhawe yaganwa eMsinga eMachunwini indodakazi yeNkosi uPhakade. UMaMchunu walotsholwa isizwe ngoba wayezozala inkosi. Umlando ngoNdimose wavezwa uMuziwakhile Eric Ngcobo, indodana kaMvaba. UMvaba umfowabo kaNdimose.

4.1.5.7 Isikole esasungulwa uJohn Langelibalele Dube.

UMuziwakhile Eric Ngcobo wakuveza engxoxweni nomcwaningi ukuthi uJohn Langelibalele Dube wabamba elikhulu iqhaza ekwethiweni kwesikole sasoHlange. UNTuli noMakhambeni (1998:130) bathi uJohn Langelibalele Dube iqhawe elazalelwa endaweni yaseNanda ngonyaka we-1870 futhi iNanda indawo ebudebude neTheku, okuyindawo yamakholwa ase-American Board Mission.

4.1.5.7.1 OHlange High School

UMazibuko nabanye (2012:209) baveza ukuthi uJames kaDube Ngcobo wathola ithuba lokuthi ayofunda phesheya kwezilwandle. Ngesikhathi efunda phesheya wahlangabezana nenkinga yokuthi abelungu babengakwazi ukubiza isibongo sakhe wavele wazibiza ngegama likayise uDube, kwase sekuba isibongo somndeni wakhe lesi sakwaDube. UJames wabe esezala uMafukuzela John Langelibalele Dube. UNTuli noMakhambeni (1998:130) bayakufakazela ukuthi uyise kaJohn Dube, uJames wesizwe samaQadi, ezalwa endlini yasebukhosini bakwaNgcobo. Le ndlu yakwaMafukuzela yona

ingamaDube amthende, yingakho uHlange High laziwa ngokuthi amadube ngenxa yokuxhumana kwalo nomlando kaMafukuzela. UHlange High lwethiwe ngendawo hhayi ngegama lakhe uMafukuzela. UMafukuzela ungowakwaNgcobo, uyiQadi. UMuzi Eric Ngcobo waveza ukuthi uMafukuzela wayebambisene kakhulu neNkosi uMqhawe. UMafukuzela ungumfowabo wenkosi uMqhawe yize bengazalwa endlini eyodwa. UNTuli noMakhambeni (1998:130) bathi uJohn Dube wagcotshwa waba umfundisi ogcwele ngonyaka we-1900, eNew York. Wabuyela eNingizimu Afrika ngonyaka we-1901 esecabanga ngokuthuthukiswa kwabantu abansundu. UNTuli noMakhambeni (1998:131) baqhubeka bathi wasiqala yena ngokwakhe isikole sokuqala sabansundu esizimele laphaya Ohlange bude buduze neTheku, eNatali. Lesi sikole sabizwa ngokuthi yiZulu Christian Industrial School. Ubufundisi bakhe benza umsebenzi wokuthuthukisa abantu bakwaZulu.

4.1.5.8 Izikole ezethiwe ngoJohn Langalibalele Dube

Zimbili izikole ezethiwa ngegama likaJohn Langalibalele Dube ngoba wabamba elikhulu iqhaza emphakathini waseNanda, eNdwedwe ngokusho kukaMuziwakhile Eric Ngcobo. Umcwaningi wahamba waya kozibona lezi zikole ezethiwe ngeqhawe.

4.1.5.8.1 Langalibalele Higher Primary School

Lesi sikole sisendaweni yaseNanda ngasesikoleni uHlange High. Lesi sikole sasibizwa ngoHlange Primary sase siyashintshwa sabizwa ngeLangalibalele Primary ngenhloso yokulondoloza umlando kaJohn Langalibalele Dube owaba uMengameli wokuqala weNhlangano kaKhongolose ngonyaka we-1912 ngokusho kukaMuziwakhile Eric Ngcobo. UNTuli noMakhambeni (1998:131) bathi uJohn Langalibalele Dube wazihlanganisa nenhlangano yabansundu eyayilwela inkululeko iNative Convention ngonyaka we-1909. Le nhlangano yabizwa ngokuthi yiSouth African Native National Congress ngonyaka we-1912, kwase kuthi kamuva yabizwa nge- African National Congress. UJohn Langalibalele Dube wakhethwa waba uMengameli wokuqala wale nhlangano embizweni yokuqala.

4.1.5.8.2 IJohn Dube Secondary School

Lesi sikole siselokishini laKwaMashu kwa-D ngasemaklabishini. Sakhelene nesikole iNhlakanipho High. Lesi sikole iJohn Langalibalele Dube sethiwa ngoMafukuzela

ngenhloso yokumhlonipha ngoba wenza imisebenzi eminingi emikhulu kakhulu njengokuthi waba uMengameli wokuqala kaKhongolose, wasungula nephephandaba iLanga laseNatali, waba umfundisi esontweni laseNanda i-United Congregational Church, njll. UNTuli noMakhambeni (1998:133) bathi uJohn Dube wasungula iphephandaba lokuqala labansundu kwaZulu ILanga LaseNatali ngonyaka we-1903. Injongo enkulu yaleli phephandaba kwabe kungukuqhuba ingxoxo ngezobuKhrestu, ukufundisa abantu abansundu ukuzimela, ukukwazi ukuzibhalela imibono, izinkondlo, izindatshana nokunye ngokwabo.

4.2 Indlela yokuphila nenqubo ihambisana kanjani nokwethiwa kwamagama ezikole

Inkosi uMlungiseni Ngcobo eneminyaka engama-59 yathi indlela yokuphila inobudlelwane bokuhlonipha ukuthi lezi zikole zakhiwe ebukhosini obuthile. UThemba Edmund Ngcobo wathi kukhona ukuhambisana ukuze izizukulwane zazi umlando wesizwe sakwaNgcobo eNdwedwe. Induna uNgidi yaseNkumbanyuswa yaveza ukuthi amagama ezikole awusizo nalapho abantu benza izinto ezithile bevuselela umlando bazi ukuthi isikole sethiwa ngenkosi ethile. Inkosi uThulasizwe Ngcobo yaseMalangeni yathi kukhona izigameko eziyingozi lapho kwakuliwa khona bese kuthi ngesikhathi sekwenziwa imigubho bese kuyavela ukuthi inkosi ethile yenzani emlandweni. Inkosi uBhekizwe Ngcobo yakwaNodwengu yathi ezikoleni kuba khona imicimbi lapho kufundiswa izingane ukusina kanye nokunye okungamagugu okunjengemvunulo yabantu. UMuzi Eric Ngcobo wathi ukwethiwa kwezikole ngamagama amakhosi kuseyilona usikompilo.

4.3 Amakhosi akuzuzayo ngokwethiwa kwezikole ngamagama awo

Inkosi uMlungiseni Ngcobo yaseMlwandle yathi amakhosi azuza ukugcinwa komlando ukuze igama lenkosi lingapheli. UThemba Edmund Ngcobo oneminyaka engama-61 wathi azuza ukuthi akhumbuleke ukuthi kwakukhona inkosi ethile kanye nemisebenzi yayo njengenkosi uDumezweni ngesikole esethiwe ngayo. UPiyasekhaya Ngcobo oyinduna kwaNgongoma wathi amakhosi awazuzi lutho kodwa akuzuzayo ukuthi isikole sibe sihle ukuze kufunde izingane kusale umlando emhlabeni uma inkosi isikhothome. Induna uNdabazezwe Ngidi yaseNkumbanyuswa yathi amakhosi azuza ukuphakanyiswa kwegama layo esizweni sayo kube umlando. Induna uBusangokwakhe

Ngcobo yasekela induna uNgidi ngokuthi amakhosi azuza ngokuthi igama lamakhosi liphakanyiswe.

Inkosi uThulasizwe Ngcobo yaseMalangeni eneminyaka engama-44 yathi amakhosi azuza okukhulu kakhulu okuwukuqinisa umlando nobuhle bemvelaphi. Inkosi yakwaNodwengu yathi amakhosi awazuzi lutho kunalokho kwakhethwa ukuba kubenesigungu esilawula izikole okuthiwa i-School Governing Body esikhundleni sokuthi kukhethwe isigungu senkosi. UMuzi Eric Ngcobo wathi amakhosi awazuzi lutho ngaphandle kokuhlonishwa ngemisebenzi yawo.

4.4 Ubani owetha izikole, zethiwa kanjani futhi kubaluleke ngani ukusebenzisa amagama amakhosi akwaNgcobo ekwetheni izikole?

UThemba Edmund Ngcobo wathi izikole phambilini bezethiwa uhulumeni ebambisene nomphakathi kodwa kuhambe kwashintsha lokho manje sezethiwa ngamakhosi akwaNgcobo eziningi kule ndawo yakwaNgongoma. Uhulumeni ubambisana nomphakathi bese kwethiwa izikole ukuze kwazeke ukuthi isikole esithile sakhiwe endaweni yenkosi ethile. UMpiyasekhaya Ngcobo oyinduna yakwaNgongoma wathi izikole zethiwa ngokuhlangana komphakathi wesizwe wonke wethe isikole ngegama lenkosi ethile ukuze kugcineke umlando.

Inkosi uMlungiseni Ngcobo yathi izikole endaweni yaseMlwandle zethiwe ngezinto eziningi ezahlukeni kodwa zikhona nezethiwe ngamakhosi njengesikole iNtuli Combined, iChief Ngonyama kanye nesikole IMlamulankunzi. Inkosi yaseMlwandle yaqhubeka yathi umphakathi owetha izikole futhi nezethiwe ngamakhosi umphakathi osuke unothando lwamakhosi awo kanye nokugcina umlando.

Inkosi uSifiso Ngcobo yaseNkumbanyuswa yathi izikole zethiwa ngamagama amakhosi ngenhloso yokuwahlonipha. Induna uMagagu Ngcobo yaseNkumbanyuswa yathi njengoba umthethosisekelo waseNingizimu- Afrika usho kuyaye kube khona isigungu sesikole esibizwa nge S.G.B. (School Governing Body) esiyaye sihlale phansi nomphakathi wakuleyo ndawo kuxoxwe ukuthi njengoba kukhona isikole esizokwakhiwa singethiwa ngokuthini. Kuyaye kubhekwe izinto ezingamagugu ngaphakathi kuleso sikole ngaphambi kokuba sethiwe njengokuthi nje kunenkosi ethile

noma into ethile futhi singethiwa ngomuntu ongasekho kodwa owabamba iqhaza elikhulu esigodini noma endaweni ethile.

Inkosi yaseMalangeni nayo yakuveza ukuthi izikole ezisendaweni yakwaNgcobo zethiwa umphakathi ngenhloso yokuhlonipha ubukhosi bakwaNgcobo. Inkosi yakwaNodwengu yathi uma kwethiwa izikole kuhlangu abantu bakhiphe amagama amathathu bawathumele emnyangweni uwacwaninge ukuthi alikho yini igama elifana nawo bese bekhetha elilodwa.

UMuzi Eric Ngcobo wathi izikole zethiwa izigungu ezithile noma amakomidi athile aye ahlangu athi asihloniphe umuntu othile owaba negalelo elithile emphakathini noma owadumisa igama lendawo ngokuhlabana kwakhe.

4.5 Kubalulekile yini ukuthi amagama ezinye zezikole KwaZulu-Natali ashintshe ngoba engezwakali kahle?

Inkosi uMlungiseni Ngcobo yathi akufanele amagama ezikole ashintshwe ngoba awekho ayinhamba kodwa kuyenzeka izibongo zenkosi zibe nakho ukunganambithisiseki kahle kodwa alisetshenziswa lelo gama ukuqamba isikole. Induna uMpiyasekhaya Ngcobo yakwaNgongoma yathi amagama akumele ashintshe ngoba kumele kungene emlandweni ukuthi kukhona inkosi ethile eyake yabusa ngesikhathi esithile.

Inkosi uSifiso Ngcobo yathi angashintshwa amanye amagama esingawazi ukuthi asuselwaphi futhi ashokuthini njengamagama afana noNtabasikobho noMcathu okungaziwa ukuthi aqonde ukuthini. Inkosi uSifiso yaqhubeka yathi amanye amagama angashintshwa ngoba amanye ungathola ukuthi ayenezinhloso ezimbi ngenkathi ethiwa kodwa yathi lawa ethiwa ngamagama amakhosi akumele ashintshe ngaphandle uma benqena ukugagula igama lenkosi sebengafuna indlela yokuwahloniphisa. Inkosi uThulasizwe Ngcobo yaseMalangeni yathi kubalulekile ukuthi amagama ezikole lawo angasho lutho ashintshe kodwa lawo aveza umlando womuntu othile owabamba iqhaza ekwakhiweni kwesikole noma emphakathini noma aveza umlando wenkosi ethile akumele ashintshe.

Inkosi uBhekizwe Ngcobo yakwaNodwengu yathi akumele ashintshe ngoba awekho angezwakali kahle futhi amagama endaweni ethiwe kahle ngenhloso yokugcina

umlando ukuze izizukulwane zazi ngemvelaphi. UMuzi Eric Ngcobo wathi akasiboni isidingo sokuthi kushintshe amagama ezikole eMaqadini ngoba awekho angezwakali kahle.

4.6 Isiphetho

Lesi bekuyisahluko lapho kuvezwe lonke ulwazi olumayelana nokwethiwa kwezikole ngamakhosi akwaNgcobo ezindaweni ezehlukene zaseNdwedwe okuyindawo yakwaNgongoma, yaseNkumbanyuswa, yaseMlwandle, yaseMalangeni, yakwaNodwengu kanye nendawo yaseMaqadini. Kuzo zozithupha lezi zindawo, kuvelile ukuthi kubalulekile ukwethiwa kwezikole ngamagama amakhosi akwaNgcobo ngenhloso yokulondoloza umlando wobukhosi bakwaNgcobo. Esahlukweni esilandelayo okuyisahluko sesihlanu kuzosongwa ucwaningo kuvezwe okutholakele neziphakamiso.

ISAHLUKO SESIHLANU

OKUTHOLAKELE, IZIPHAKAMISO KANYE NOKUSONGWA KWALOLU CWANINGO

5. Isingeniso

Esahlukweni sesine kuvezwe ulwazi olwatholakala ngendlela yokuxoxisana namakhosi, izinduna kanye nabantu abadala abawumnsinsi wokuzimilela endaweni ephethwe amakhosi akwaNgcobo, eNdwedwe.

Kulesi sahluko ucwaningo seluyasongwa ngokuthi kubuyekezwe ngamafuphi lokho okuqukethwe yizona zonke izahluko, kuvezwe lokho okutholakele, kwethulwe iziphakamiso bese luyaphethwa ucwaningo.

5.1 Okuqukethwe yizahluko zalolu cwaningo

Isahluko sokuqala besiyisendlalelo socwaningo. Lolu cwaningo lugxile endaweni yaseNdwedwe ephethwe amakhosi akwaNgcobo lapho ezinye zezikole zethiwe ngamagama amakhosi akwaNgcobo ngenhloso yokulondoloza umlando wobukhosi bakwaNgcobo. Amagama abumbe isihloko achaziwe ukuze ucwaningo luzwakale kahle. Kubuye kwabhekwa izinhloso zocwaningo, isidingo sokwenza ucwaningo, inkuthazo yokwenza ucwaningo kanye nemibuzo yocwaningo. Kuphawulwe ngomcabango ongakafakazelwa, umklamo wocwaningo kanye nezinkinga ezaba khona ngesikhathi kwenziwa lolu cwaningo.

Isahluko sesibili siveze izinhlobo zamapharadaymu kwase kugxilwa kupharadaymu eqondayo okuyiyona efanele lolu cwaningo. Kwachazwa injulalwazi, injulalwazi yesemantikhi kaNicolaisen okuyiyona okugxile kuyo ucwaningo, umlando kaNicolaisen kanye nenjulalwazi ye-ethimoloji. Kubhekwe ukubuyekezwa kwemibhalo kanye nomlando wobukhosi bakwaNgcobo.

Isahluko sesithathu siveze izindlela ezasetshenziswa ekuqoqeni ulwazi okuyindlela yekhwalithethivu kanye nezinhlelo zengxoxo. Kubhekwe izinhlobo zezindlela zokuxoxisana nomphakathi, ubuhle nobubi bendlela yokuthola ulwazi ngokuxoxisana

nomphakathi. Kubuye kwabhekwa nendawo okwenzelwa kuyo ucwaningo, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo.

Esahlukweni sesine kuhlaziye ulwazi olwatholakala ezindaweni ezahlukene zaseNdwedwe eziphethwe ngamakhosi akwaNgcobo. Lolu lwazi lwatholakala ngokuxoxisana namakhosi akwaNgcobo eNdwedwe, izinduna kanye nabantu abadala. Esahlukweni sesihlanu yilapho kusongwa khona ucwaningo, kubhekwa okutholakele ngenkathi kwenziwa ucwaningo olumayelana nokulondolozwa komlando wobukhosi bakwaNgcobo ngokuthi kuqanjwe ezinye zezikole ngamagama amakhosi akwaNgcobo. Kwethulwa neziphakamiso eziphathelene nesihloko ebesidingidwa bese luyaphethwa ucwaningo.

5.2 Okutholakele

Okutholakele kulolu cwaningo ukuthi umphakathi waseNdwedwe uyawahlonipha amakhosi futhi uyalihlonipha iqhaza elibanjwe amakhosi emphakathini. Lokhu kubonakale ngezinye zezikole ezethiwe umphakathi ngamagama amakhosi akwaNgcobo. Kuvelile ukuthi izikole eziningi endaweni yaseNdwedwe ngaphansi kwamakhosi akwaNgcobo zethiwe ngamagama amakhosi akwaNgcobo.

Kulolu cwaningo, kutholakele ukuthi umphakathi owetha izikole ubambisene nesigungu esiphethe isikole bese igama liyiswa eMnyangweni Wezemfundo ukuze ulihlolisise ukuthi alikho yini elifana nalo. Ucwaningo lukuvezile ukuthi indlela yokuphila yesizwe sakwaNgcobo iyahambisana nokwethiwa kwezikole ngoba abantu bakwaNgcobo bangamaZulu futhi bayawazisa amagugu kanye nomlando wabo futhi yingakho betha izikole ngamagama amakhosi akwaNgcobo ngenhloso yokulondoloza umlando wobukhosi bakwaNgcobo.

Kulolu cwaningo kutholakele ukuthi amakhosi akwaNgcobo eNdwedwe, izinduna kanye nabantu abadala awahambisani nokushintshwa kwamagama ezikole ezethiwe ngamagama amakhosi akwaNgcobo. Inkosi uSifiso Ngcobo yaze yaveza ukuthi kukhona amagama angasho lutho ezikole njengoMcathu kodwa yakubeka kwacaca bha ukuthi akumele ashintshwe lawo ethiwe ngamagama amakhosi.

Amakhosi akwaNgcobo amemukela ngezandla ezimhlophe umcwaningi futhi lokho kwakukhombisa ukuthi ayelujabulela lolu cwaningo lwezikole ezethiwe ngamagama amakhosi akwaNgcobo eNdwedwe. Umcwaningi wayethi uma efika emakhosini akwaNgcobo ewachazela ngocwaningo lwakhe esazocela nosuku emakhosini lokuxoxisana nawo, amakhosi ayevele angachithi sikhathi ayevele athi ingxoxo ayenziwe ngaso leso sikhathi kungaze kwenziwe esinye isikhathi.

Lolu cwaningo lukuvezile ukuthi amakhosi akwaNgcobo endaweni yaseNdwedwe yiwona azi kabanzi ngemvelaphi yesizwe sakwaNgcobo kanye nomlando wokwethiwa kwezikole ngamagama amakhosi akwaNgcobo. Inkosi uMlungiseni Ngcobo yaseMlwandle yaze yathi asikho isidingo sokuthi umcwaningi axoxisane nezinduna ngoba izinduna zizwa ngayo inkosi.

Kuvelile futhi ukuthi abantu abanolwazi ngokulondolozwa kobukhosi bakwaNgcobo ngokkwethiwa kwezikole ngamagama amakhosi akwaNgcobo yilabo bantu abadala abazalwa ebukhosini.

Umcwaningi ubuye wavumbulula ukuthi kunezikole ezethiwe ngamabambelabukhosi ngeqhaza lawo nawo alibamba endaweni yaseNdwedwe engaphansi kwamakhosi akwaNgcobo. Kuvelile futhi ukuthi kuyenzeka isikole sethiwe ngesithakazelo njengesikole iMashiyamahle High School esethiwe ngesithakazelo sakwaNgcobo esisendaweni yaseNkumbanyuswa eNdwedwe. Kutholakele ukuthi kuyenzeka isikole sethiwe ngomuzi wenkosi njengesikole okuthiwa iseNkumbeni Primary.

Lolu cwaningo luyakuveza ukuthi nakuba abantu besifazane babecindezeleke kakhulu ngezikhathi zobandlululo kodwa labo ababezalwa ebukhosini babehlonishwa umphakathi wakwaNgcobo eNdwedwe futhi yingakho baze betha isikole iNdimose Primary ngegama likaNdimose inkosazana yenkosi uMqhawe eyajutshwa ukuthi iyoqinisa ubukhosi bakwaNgongoma.

Lolu cwaningo luthole nokuthi abantu ababambe iqhaza elikhulu emphakathini bayahlonishwa eNdwedwe, eMaqadini njengoJohn Langalibalele Dube okwethiwa ngaye

izikole ezimbili ngenhloso yokumhlonipha ngeqhaza lakhe ayelibambile emphakathini futhi kutholakele ukuthi wayesebenzisana kakhulu nenkosi uMqhawe.

Lolu cwaningo luluvezile ulibo lwamakhosi akwaNgcobo endaweni yaseNdwedwe kwaze kwavela nomlando wobukhosi bakwaNgcobo kusukela kuVumezitha owazala uNgcobo.

Inkosi yaseMalangeni eNdwedwe, uThulasizwe Ngcobo yakuveza ukuthi akukho sikole esethiwe ngegama lenkosi kule ndawo ngoba amakhosi ayesheshe akhothame yingakho uthola izikole ezifana noGcinimfundo Secondary, okungelona igama lenkosi.

Kulolu cwaningo kutholakele ukuthi amakhosi akwaNgcobo, izinduna kanye nabantu abadala abangaphansi kwamakhosi akwaNgcobo abahambisani nesiphakamiso sowayenguNgqongqoshe Wezemfundo, uMnumzane uSenzo Mchunu sokuthi kukhona amagama ezikole okumele ashintshwe ngoba ayahlambalaza. Baveza ukuthi awekho amagama ezikole ahlambalazayo ethiwe ngamakhosi futhi asuke egcine umlando. Amanye amakhosi akuveza ukuthi amagama ezikole angashintshwa ilawo angasho lutho futhi okungaziwa ukuthi asuselwaphi kodwa lawo ethiwe ngamagama amakhosi akumele ashintshwe ngoba awekho angezwakali kahle.

5.3 Iziphakamiso

Umcwaningi uphakamisa ukuthi njengoba kwaba khona isikhathi sokwethiwa kwezinye zezikole ngamagama amakhosi akwaNgcobo, ubona kungumqondo ophusile ukuthi kuqhutshekwe nokwethiwa kwezikole ngamagama amakhosi ngenhloso yokulondoloza umlando wobukhosi.

Umcwaningi uphakamisa ukuthi umphakathi ubambisene nezigungu ezilawula izikole mawuqhubeke nokwetha izikole ukuze umlando ungashabalali futhi nezizukulwane ngezizukulwane zikwazi ukuhlomula.

Isiphakamiso esisemqoka esokuthi mazibuye emasisweni kulabo bantu abangamaZulu ikakhulukazi labo asebefundile nabahlala emadolobheni abangasakuboni ukubaluleka kwamakhosi, ukuthi amakhosi abalulekile futhi mawahlonishwe.

UMkhwanazi (2013:86) wathi isiphakamiso esisemqoka esokubuyela emasikweni endabuko ngoba yiwona ayisisekelo sakho konke ukwenza, ukukhuluma kanye nokucabanga kwethu. Umcwaningi uyavumelana noMkhwanazi ngoba isizwe esingawalandeli amasiko aso siyisizwe esilahlekile futhi esingenasisekelo ngoba sisuke singenalo ulwazi ngemvelaphi yaso. UManana (1997 ecashunwe uKhumalo (1997:631) wathi: "singebe nephambili imuva singalazi."

Umcwaningi uphakamisa ukuthi umlando wazo zonke izikole ezethiwe ngamagama amakhosi mawubhalwe phansi kulesi siFundazwe saKwaZulu-Natali ukuze kulondolozeke umlando wobukhosi bakulesi sifundazwe esinabantu abangamaZulu abangama-77, 8% abakhuluma isiZulu ngokwezibalo zaseNingizimu Afrika (Stats SA-2011).

Umcwaningi ubona kufanele ukuthi aqhubeke nokwenza ucwaningo ngokwethiwa kwezikole ngamagama amakhosi akwaNgcobo esiFundazweni saKwaZulu-Natali ocwaningweni olulandelayo ngoba lolu bekubhekwe indawo yaseNdwedwe kuphela.

5.4 Isiphetho

Uma sekuphethwa lolu cwaningo olusihloko sithi: **"Ukulondolozwa komlando wobukhosi bakwaNgcobo ngokwethiwa kwezinye zezikole zesifunda saseNdwedwe ngamagama amakhosi akwaNgcobo"**, kuyatholakala ukuthi amagama ezikole ezethiwe ngamakhosi akwaNgcobo aqukethe umlando othile. Lo mlando uphonsa esivivaneni somlando wobukhosi bakwaNgcobo.

Umphakathi waseNdwedwe ophethwe amakhosi akwaNgcobo uyawahlonipha amakhosi ngeqhaza alibambile emphakathini futhi yingakho ezinye zezikole zethiwe ngamagama amakhosi. Amakhosi aluthakasela kakhulu lolu cwaningo lokwethiwa kwezikole ngamagama amakhosi futhi lokho kwenza ukuthi ucwaningo lube lula ngoba lawo ahanjelwa umcwaningi ayezimisele kakhulu ukubambisana naye.

Umcwaningi uthanda ukusho ukuthi inkosi iyinkosi ngabantu, ngakho-ke unxusa ukuthi kubanjiswane phakathi kwamakhosi kanye nomphakathi futhi ucela ukuthi abantu abangamaZulu bazigqaje ngobuZulu babo nangamasiko abo. Abantu kufanele

baqhubeke nokwetha izikole ngamagama amakhosi ukuze kulondolozeke umlando wobukhosi.

Kusemqoka ukuthi kwenziwe ucwaningo ukuze kutholakale imvelaphi kanye nencazelo yamagama ezikole ezethiwe ngamagama amakhosi eNingizimu Afrika ngenhloso yokulondoloza umlando wobukhosi bamaZulu.

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ABANTU OKWAXOXISWANA NABO

1. Inkosi uSifiso Ngcobo yaseNkumbanyuswa, enkantolo yaseNkumbanyuswa mhla zingama-28 kuNhlabha 2014.
2. Inkosi uMlungiseni Ngcobo yaseMlwandle, enkantolo yaseMlwandle mhla zingama-29 kuNhlabha 2014.
3. Inkosi uThulasizwe Ngcobo yaseMalangeni, enkantolo yaseMalangeni mhla zi-2 kuNhlangulana 2014.
4. Inkosi uBhekizwe Ngcobo yakwaNodwengu, enkantolo yakwaNodwengu mhla zi-3 kuNhlangulana 2014.
5. Induna uMagagu Ngcobo yaseNkumbanyuswa, enkantolo yaseNkumbanyuswa mhla zingama-28 kuNhlabha 2014.
6. Induna uBusangokwakhe Ngcobo yaseNkumbanyuswa, enkantolo yaseNkumbanyuswa mhla zingama-28 kuNhlabha 2014.
7. Induna uNdabazezwe Ngidi yaseNkumbanyuswa, enkantolo yaseNkumbanyuswa mhla zingama-28 kuNhlabha 2014.
8. Induna uMpiyasekhaya Ngcobo yakwaNgongoma, enkantolo yakwaMavela mhla zingama-30 kuNhlabha 2014.
9. Umnumzane uThemba Ngcobo wakwaNgongoma, emzini wenkosi uDumezweni engasekho mhla zingama-30 kuNhlabha 2014.
10. Umnumzane uMuziwakhile Ngcobo waseMaqadini, emzini wakhe eMaqadini mhla zingama-25 kuNhlangulana 2014.

IZITHASISELO

ISITHASISELO A

IMIBUZO YOCWANINGO

1. Ungubani igama nesibongo?
2. Uneminyaka emingaki?
3. Uhlala kusiphi isigodi?
4. Zithini izithakazelo zakwaNgcobo?
5. Ngicela ungiphe ulibo lobukhosi bakwaNgcobo ngokulandelana kwalo uze ufike kukhokho omkhumbulayo.
6. Ziqanjwa kanjani izikole kule ndawo?
7. Ngicela unginikeze zonke izikole eziqanjwe ngamagama amakhosi akwaNgcobo kanye nezizathu zalokho.
8. Ngabe kukhona yini amakhosi akuzuzayo ngokuqanjwa kwezikole ngamagama awo?
9. Anamuphi umlando amagama ezikole eziqanjwe ngamagama amakhosi akwaNgcobo?
10. Isiko noma indlela yokuphila ihambisana kanjani namagama ezikole?
11. Ubani oqamba izikole futhi kubaluleke ngani ukusebenzisa amagama amakhosi akwaNgcobo ekuqambeni izikole?
12. Ngabe kubalulekile yini ukuthi amagama ezinye zezikole KwaZulu-Natali ashintshe ngoba engezwakali kahle noma ehlambalaza?

ISITHASISELO B

INCWADI YEMVUME YOCWANINGO



19 January 2015

Mr Elphas Dumisani Khambule 8728938
School of Arts
Howard College Campus

Dear Mr Khamnule

Protocol reference number: HSS/0995/014M

Project title: Ukulondolozwa komlando wobukhosi bakwaNgcobo ngokwethiwa kwamagama ezinye zezikole zesiFunda asseNdwedwe kusetshenziswa amagama amakhosi

Full Approval – Expedited Application

In response to your application received on 7 April 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

.....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr GB Mazibuko
Cc Academic Leader Research: Professor Bernard de Meyer
Cc School Administrator: mr Ssabelo Gumede

Humanities & Social Sciences Research Ethics Committee

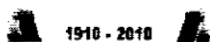
Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4809 Email: ximbas@ukzn.ac.za / anymann@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za



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UNIVERSITY OF KWAZULU NATAL
COLLEGE OF HUMANITIES
SCHOOL OF ARTS
HOWARD COLLEGE CAMPUS

Part 1: Informed consent letter

Dear chief / participant

This consent letter is for people who have been requested to participate in this research titled the preservation of the history of Ngcobo chiefs through naming some of the schools in the Ndwedwe district by chief names. I am requesting the chief to allow me to conduct this research. This research is conducted by Elphas Dumisani Khambule who is doing Masters degree in the School of Arts at the University of KwaZulu Natal.

The first objective of this research is to explore the history behind the naming of schools in the Ngcobo clan. Secondly, to show the way of life and culture associated with the naming of schools and to provide the Ngcobo family tree in order to give a clear picture about their origin. Thirdly, to find out who named the schools and to make people realize the significance of naming schools by using their local chiefs with an aim of preserving their chiefdoms.

Your participation in this research is voluntary. There will be no benefit or money you will receive in this research. Your participation is your choice and it is not compulsory. Any information given cannot be used against you and the data collected will be used for the purposes of this research only. The data will be stored in a safe place and discarded after the period of five years. You can stop participating in this research at anytime if you wish to do so. This research will not be successful without the Ngcobo chiefs because they are the backbone of the Ngcobo clan. If you need more information regarding this research, feel free to contact my supervisors.

Dr. G.B. Mazibuko or HSSREC RO (Ms P. Ximba)

Phone: 0312607775

Phone: 0312603587

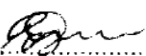
E-mail: mazibukog@ukzn.ac.za

E-mail: ximbap@ukzn.ac.za

I will be happy if my request has been accepted. My cellphone number is 0824043013 or edkhambs@gmail.com

Yours faithfully

Dumisani Khambule (Mr.)


.....

UNIVERSITY OF KWAZULU NATAL
COLLEGE OF HUMANITIES
SCHOOL OF ARTS
HOWARD COLLEGE CAMPUS

Part 1: Incwadi yesicelo semvume

Ngiyakubingelela Ndabezitha / mbambiqhaza

Le ncwadi yesivumelwano yenzelwe abantu abaceliwe ukuba babambe iqhaza

ocwaningweni oluthi ukulondolozwa komlando wobukhosi bakwaNgcobo ngokwethiwa kwamagama ezinye zezikole zesifunda saseNdwedwe kusetshenziswa amagama amakhosi. Ngiyacela ukuba inkosi ingivumele ngenze ucwaningo. Lolu cwaningo lwenziwa u-Elphas Dumisani Khambule owenza iziqu ze-Masters esikoleni sezifundo zobuciko eNyuvesi yakwaZulu Natal.

Inhloso yokuqala yalolu cwaningo ukuhlolisisa umlando oqukethwe ukuqanjwa kwezikole esizweni sakwaNgcobo. Eyesibili ukukhombisa indlela yokuphila nenqubo ehambisana nokuqanjwa kwezikole kanye nokuveza ulibo lwesizwe sakwaNgcobo ngenhloso yokuveza isithombe esigqamile ngemvelaphi yaso. Eyesithathu ukuthola ukuthi obani abaqamba izikole kanye nokuthi abantu babone ukubaluleka kokuqanjwa kwezikole ngamagama amakhosi ngenhloso yokugcina ubukhosi. Ngicela inkosi ibambe elikhulu iqhaza ocwaningweni oluthinta amakhosi aKwaNgcobo.

Ukuba kwakho yingxenye yalolu cwaningo kuwukuzinikela. Akukho nzuzo noma mali ozoyithola eqondene nawe ngalolu cwaningo. Ukubamba iqhaza kulolu cwaningo kungukuthanda kwakho futhi awuphoqiwe. Ulwazi olutholakele ngeke lusetshenziswe ukudicilela phansi wena. Ulwazi oluqoqiwe luyosetshenziselwa izinhloso zalolu cwaningo kuphela. Ulwazi luzogcinwa endaweni ephephile bese luyalahlwa ngemuva kweminyaka emihlanu. Ungama noma yinini ocwaningweni uma ungasathandi. Lolu cwaningo ngeke luphumelele ngaphandle kwamakhosi aKwaNgcobo ngoba yiwona ayinsika yesizwe sakwaNgcobo.

Uma ufisa ukuthola kabanzi ngalolu cwaningo ukhululekile ukuxhumana nabeluleki bami

uDkt. G.B. Mazibuko

noma

HSSREC RO (Ms P. Ximba)

Inombolo yocingo:0312607775

Inombolo yocingo: 0312603587

Imeyili: mazibukog@ukzn.ac.za

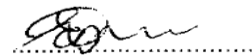
Imeyili

:ximbap@ukzn.ac.za

Ngiyojabula uma isicelo sami samukelekile. Inombolo yami yeselula ithi 0824043013 noma edkhambs@gmail.com.

Yimina ozithobayo

uDumisani Khambule (Mnu.)



Part 11: Certificate of Consent

I BEKIZWE DSGOBO (INKOSI) (full names of the participant) hereby confirm that I understand the content of the letter. I have had the opportunity to ask questions and all the questions I have asked have been answered. I agreed voluntarily to be a participant in this research. I confirm that no one has forced me to participate in this study, and the consent has been given freely and voluntarily.

I hereby agree ☒ do not agree ☐ to be audio-recorded.

I hereby agree ☒ do not agree ☐ for photographic equipment to be used.

Ubufakazi bokuvuma

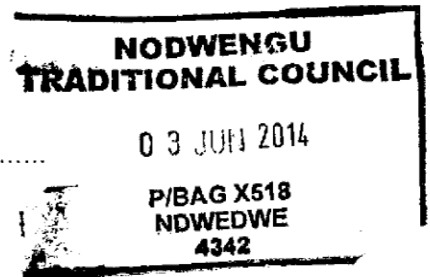
Mina BEKIZWE DSGOBO (INKOSI) (amagama aphelele ombambiqhaza) ngiyaqinisekisa ukuthi ngikuzwile okuqukethwe incwadi. Ngibe nalo ithuba lokubuza imibuzo futhi yonke imibuzo engiyibuzile iphenduliwe. Ngiyavuma ukuba ngumbambiqhaza kulolu cwaningo. Ngiyaqinisekisa ukuthi akekho ongiphoqile ukuba ngibambe iqhaza kulolu cwaningo.

Ngiyavuma ☒ angivumi ☐ ukuthi inkulumo yami iqoshwe.

Ngiyavuma ☒ angivumi ☐ ukuthi izithombe zithathwe.

Signature of Participant (umbambiqhaza) B. Ngqubo

Date (Usuku) 03.06.2014



I have accurately read out the information sheet to the participant and I made sure that the participant understands. I confirm that the participant has been given a chance to ask questions about the study, and all the questions asked by the participant have been answered to the best of my ability. I confirm that the participant has not been forced into giving consent, and the consent has been given freely and voluntarily.

Ngiwufunde ngokucophelela umyalezo oqukethwe kule ncwadi futhi ngenze isiqiniseko sokuthi umbambiqhaza uwuzwile. Ngiyaqinisekisa ukuthi umbambiqhaza unikeziwe ithuba lokubuza imibuzo ngalolu cwaningo, futhi yonke imibuzo yombambiqhaza iphendulwe ngendlela egculisayo. Ngiyaqinisekisa ukuthi umbambiqhaza akaphoqwanga ukuba avume ukubamba iqhaza kulolu cwaningo futhi uzivumele ngokukhululeka nangokuthanda.

Print Name of Researcher (Bhala igama lo mcwaningi) ELPHAS ISHAKHANE KHAKHABULE

Signature of Researcher (Isiginesha yomcwaningi) [Signature]

Date (Usuku) 03/06/2014

Part 11: Certificate of Consent

I, BEKIZWE NYOLOBO (INKOSI) (full names of the participant) hereby confirm that I understand the content of the letter. I have had the opportunity to ask questions and all the questions I have asked have been answered. I agreed voluntarily to be a participant in this research. I confirm that no one has forced me to participate in this study, and the consent has been given freely and voluntarily.

I hereby agree ☒ do not agree ☐ to be audio-recorded.

I hereby agree ☒ do not agree ☐ for photographic equipment to be used.

Ubufakazi bokuvuma

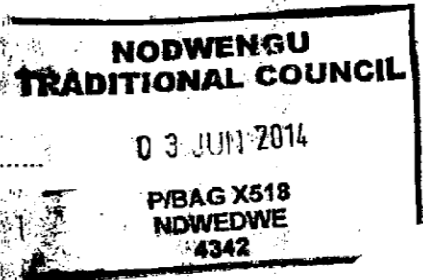
Mina BEKIZWE NYOLOBO (INKOSI) (amagama aphelele ombambiqhaza) ngiyaqinisekisa ukuthi ngikuzwile okuqukethwe incwadi. Ngibe nalo ithuba lokubuza imibuzo futhi yonke imibuzo engiyibuzile iphenduliwe. Ngiyavuma ukuba ngumbambiqhaza kulolu cwaningo. Ngiyaqinisekisa ukuthi akekho ongiphoqi ukuba ngibambe iqhaza kulolu cwaningo.

Ngiyavuma ☒ angivumi ☐ ukuthi inkulumbo yami iqoshwe.

Ngiyavuma ☒ angivumi ☐ ukuthi izithombe zithathwe.

Signature of Participant (ombambiqhaza) B. Nyolobo

Date (Usuku) 03/06/2014



I have accurately read out the information sheet to the participant and I made sure that the participant understands. I confirm that the participant has been given a chance to ask questions about the study, and all the questions asked by the participant have been answered to the best of my ability. I confirm that the participant has not been forced into giving consent, and the consent has been given freely and voluntarily.

Ngiwufunde ngokucophelela umyalezo oqukethwe kule ncwadi futhi ngenze isiqiniseko sokuthi umbambiqhaza uwuzwile. Ngiyaqinisekisa ukuthi umbambiqhaza unikeziwe ithuba lokubuza imibuzo ngalolu cwaningo, futhi yonke imibuzo yombambiqhaza iphendulwe ngendlela egculisayo. Ngiyaqinisekisa ukuthi umbambiqhaza akaphoqwa ukuba avume ukubamba iqhaza kulolu cwaningo futhi uzivumele ngokukhululeka nangokuthanda.

Print Name of Researcher (Bhala igama lo mcwaningi) ELPHAS DUMISANI KHAMBULE

Signature of Researcher (Isiginesha yomcwaningi) [Signature]

Date (Usuku) 03/06/2014

Inombolo yocingo: 0312607775

Inombolo yocingo: 0312603587

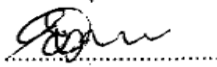
Imeyili: mazibukog@ukzn.ac.za

Imeyili: ximbap@ukzn.ac.za

Ngiyojabula uma isicelo sami samukelekile. Inombolo yami yeselula ithi 0824043013 noma edkhams@gmail.com.

Yimina ozithobayo

uDumisani Khambule (Mnu.)



ULIBO LOBUKHOSI BAKWANGCOBO



Indlu yakwaMavela yakwaNodwengu

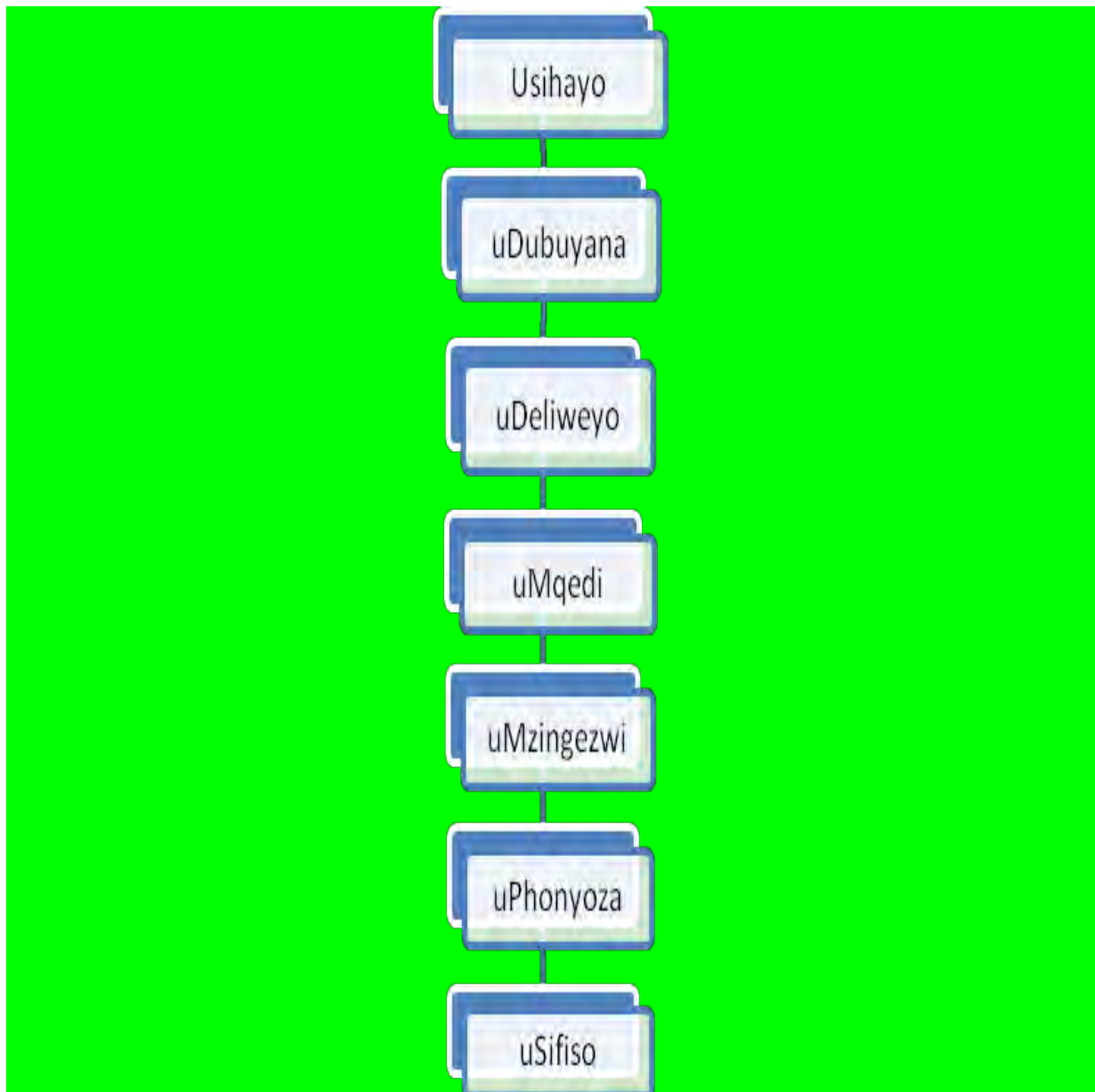


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Kucashunwe ku-Office of the Premier document, Ucwangingo Lwezibongo: 2012

Indlu yaseNkumbanyuswa



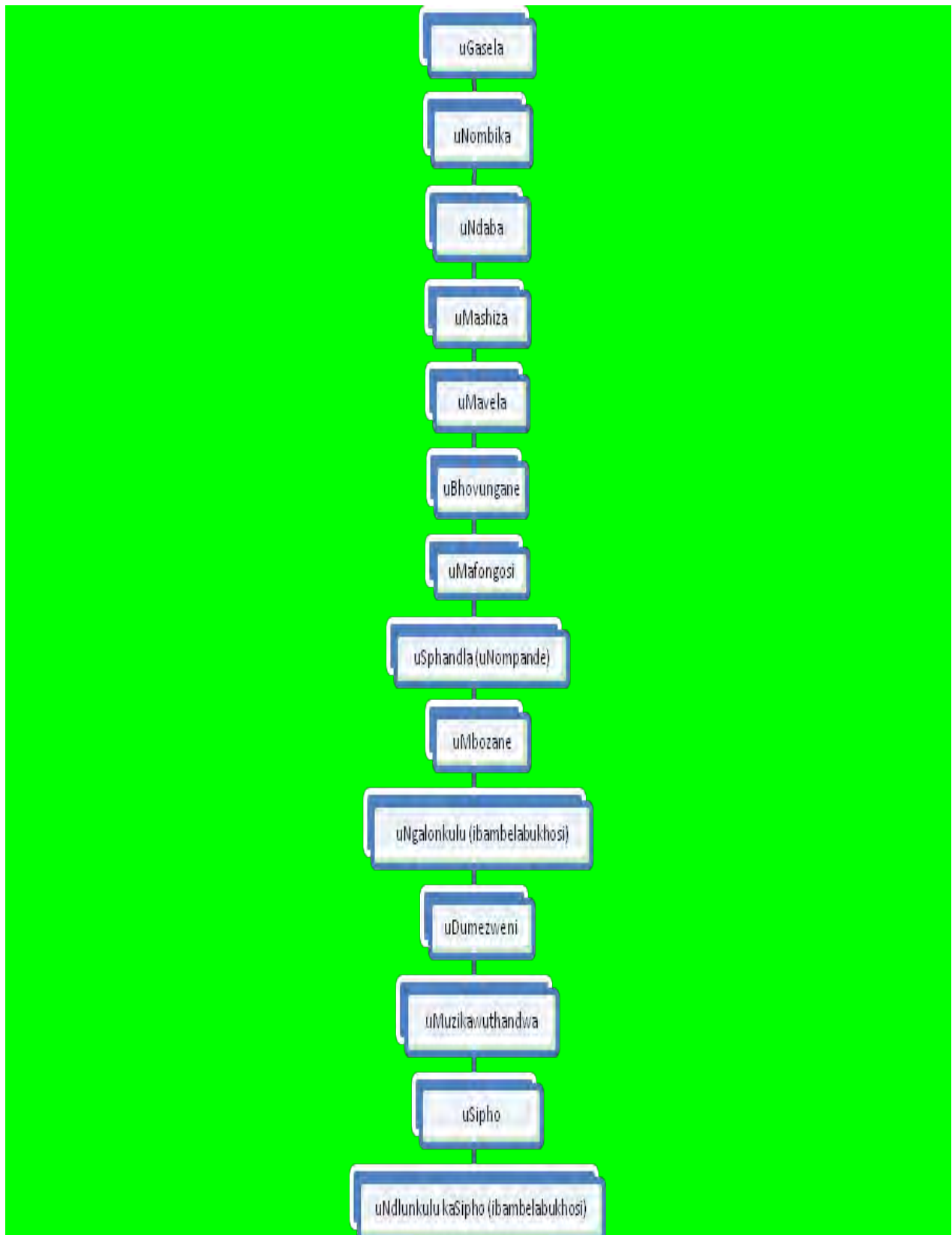
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Indlu kaMgabhi



Kucashunwe ku-Office of the Premier document, Ucwangingo Lwezibongo:2012

Indlu yakwaNgongoma



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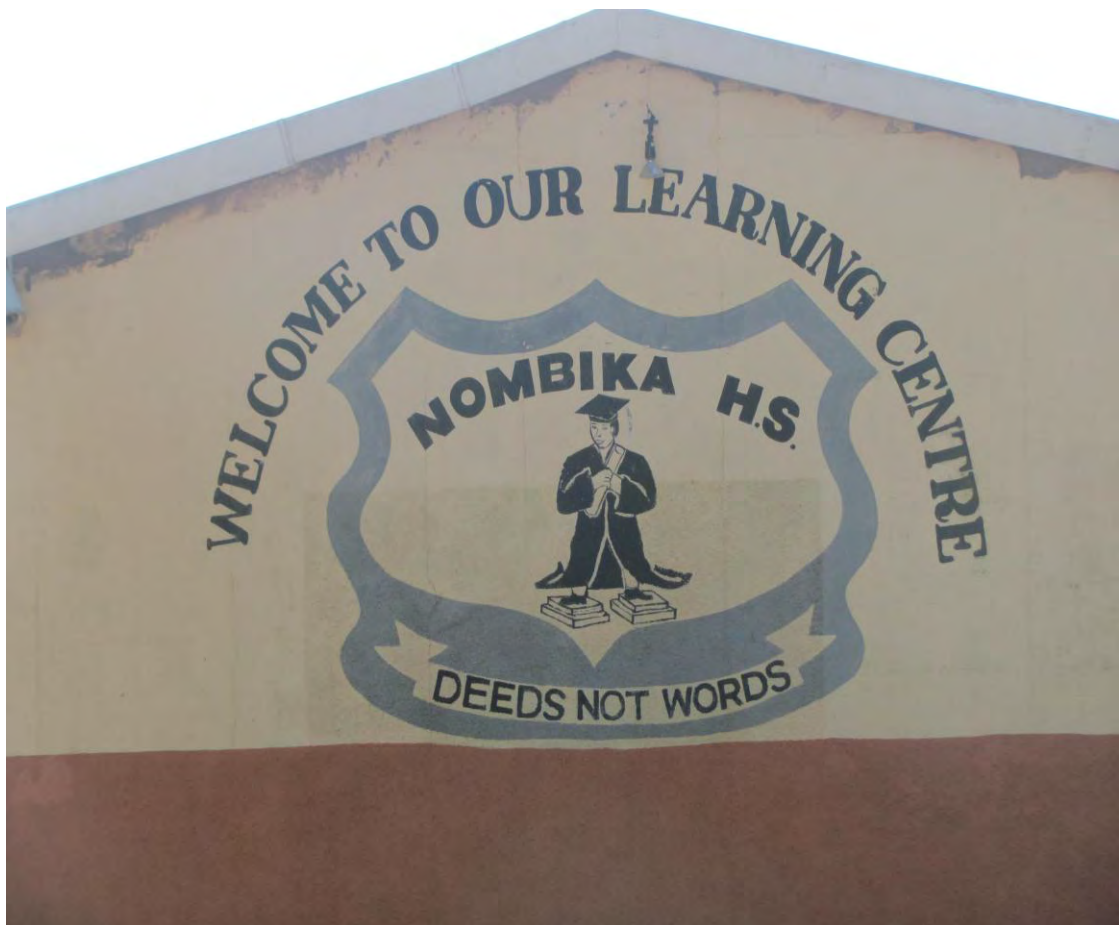
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    uDabeka --> uMqhawe
    uJames --> uMafukuzela["uMafukuzela (J.L.Dube)"]
    uMankayiyane --> uSigugwana
    uMqhawe --> uMandlakayise
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    uMqhawe --> uMvaba
    uMandlakayise --> Ndodembi
    Ndodembi --> uMzonjani
    uMzonjani --> uMbheki["uMbheki (ibambelabukhosi)"]
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IGASELA PRIMARY SCHOOL



INOMBIKA SECONDARY SCHOOL



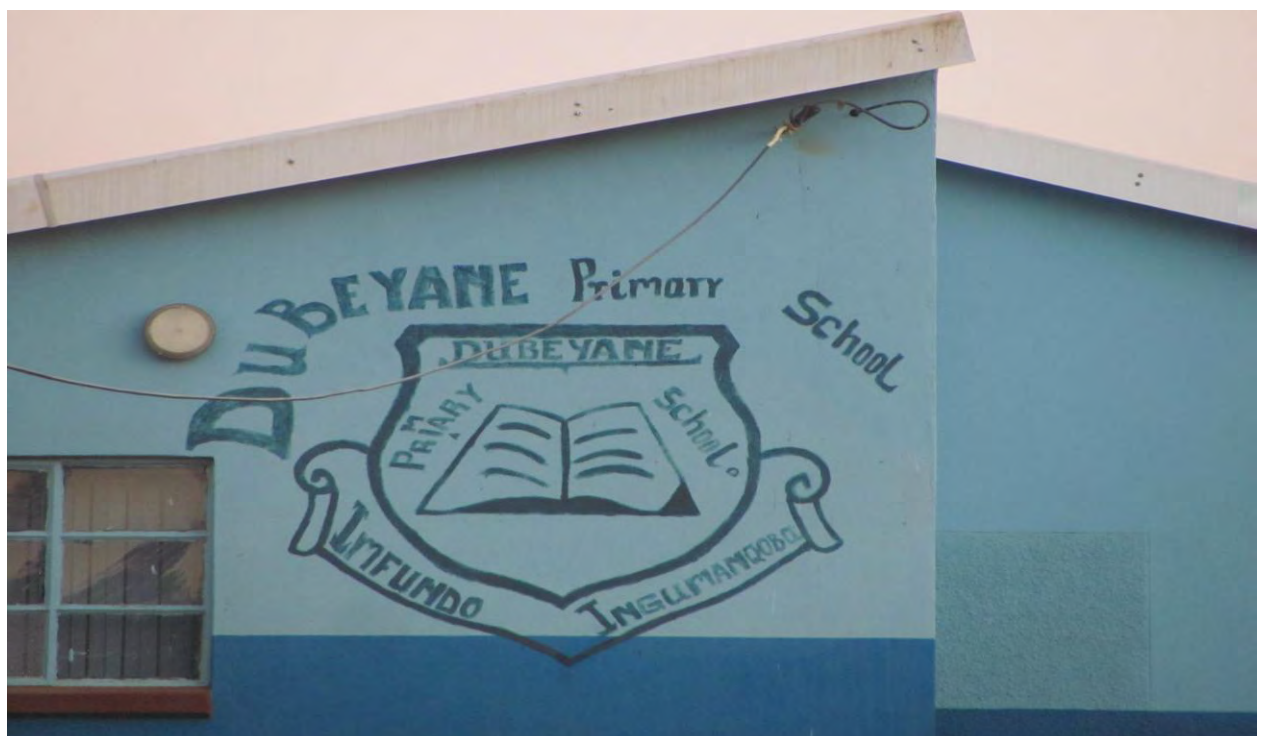
IBHOVUNGANA PRIMARY SCHOOL



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IDUBEYANA PRIMARY SCHOOL



IMQEDI HIGHER PRIMARY SCHOOL



IMZINGEZWI SECONDARY SCHOOL



ISIFISOSETHU HIGH SCHOOL



IMASHIYAMAHLE HIGH SCHOOL



ENKUMBENI HIGHER PRIMARY SCHOOL



INTULI COMBINED SCHOOL



IMLAMULANKUNZI PRIMARY SCHOOL



ICHIEF NGONYAMA SECONDARY SCHOOL



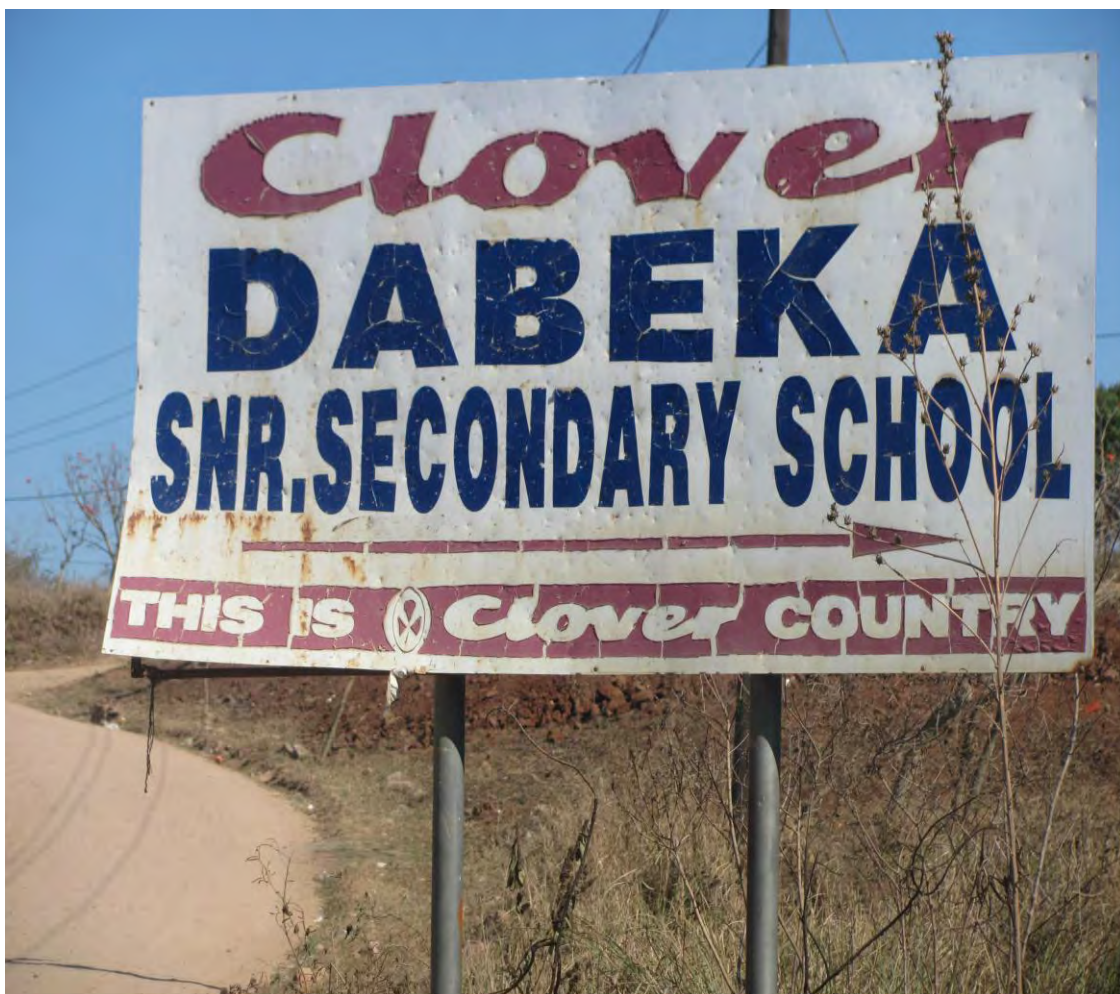
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ISOTOB SECONDARY SCHOOL



IMQHAWWE SECONDARY SCHOOL



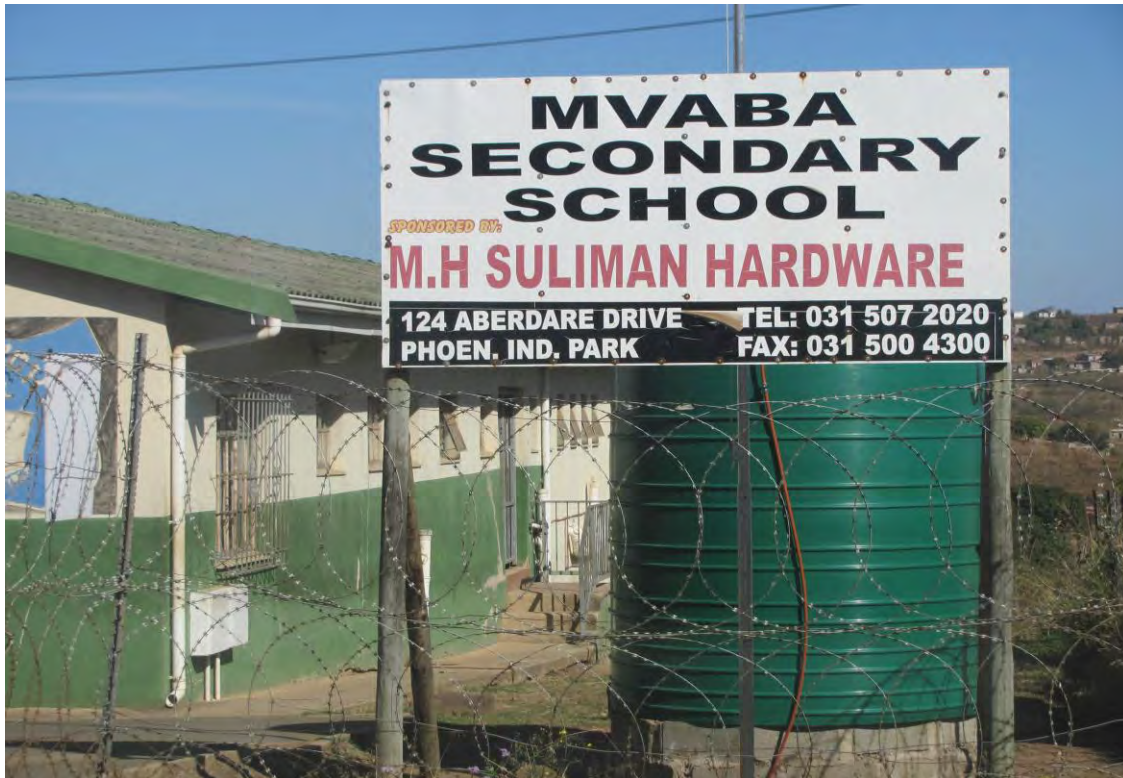
IDABEKA SECONDARY SCHOOL



IMANDLAKAYISE PRIMARY SCHOOL



INDODEMBI PRIMARY SCHOOL



IMVABA SECONDARY SCHOOL



IMBHEKI SECONDARY SCHOOL



INDIMOSE PRIMARY SCHOOL



OHLANGE HIGH SCHOOL



ILANGALIBALELE PRIMARY SCHOOL



IJOHN LANGALIBALELE DUBE HIGH SCHOOL